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Vol. No. VI

Written Statements of -

The attitude of the Punjab Muslim League, its nature and magnitude, towards the anti-Ahmadiyan movement or towards what, later on precipitated as the popular demands in this behalf, may be gleaned from a series of resolutions, passed from time to time, by its component bodies viz., the Working Committee and Provincial Council as well as from the instructions issued by the Provincial office to such persons or branches as were under our organisational influence.

In fact, our stand vis-a-vis the "demands" revolves round and is comprehensively couched in the text of the resolution passed by the Council of the Punjab Muslim League in its meeting held on 27/7/1952, which even to-day remains the last official word on the subject. The question as to how it came about or in other words what were the circumstantial developments which led to the ultimate adoption, of the above resolution, is really very important and it must be answered in a matter-of-fact way before our stand can be properly appreciated in its true perspective.

This may be done by simply referring, in their chronological order, to the holding of all such meetings of the Working Committee and the Provincial League Council wherein the subject under reference came under discussion or any resolution was actually passed touching the same or by further stating briefly, wherever necessary, the result of such deliberations.

We start with the Working Committee meeting held on 28th June 1952, which decided, among other things, to hold the next ordinary session of the Punjab Muslim League Council of 26th and 27th July 1952 and further fixed up a preliminary agenda for the same. (extract from the minutes of the proceedings of the Working Committee marked ML-I is attached herewith). This same meeting also passed a resolution endorsing the action of the Punjab Government in banning the public meetings of Ahrars and Ahmadis, in view of the probable danger of breach of public peace. (Relevant extract from the minutes of the proceedings marked ML-2 is attached herewith).

In consequence of the former decision of the Working Committee mentioned above, the Provincial Office issued an agenda dated 1st July '52, (marked ML-3 attached herewith), to all members of the

Punjab Council, which carried a note to the effect that members intending to move any resolution or resolutions might send in the same so as to reach the Punjab League office by 15th July 1952.

This was done in the usual routine manner.

The next meeting of the Working Committee, as already fixed by it, in its meeting of 28th June 52, took place on 25th July 1952, at 5 P.M. in the Punjab League office. This meeting besides drawing up a detailed programme and its time-table for Council's meeting, decided to allow only seven resolutions, including one pertaining to Khatm-i- Nabuwat, to be moved in the session of the Council under the following arrangement:-

<u>Resolution No.</u>	<u>Subject.</u>	<u>Mover.</u>
1.	Kashmir	Syed Khalil-ur-Rehman.
2.	Food	Ch. Mohammad Iqbal Channa.
3.	Khatm-i- Nabuwat	Syed Ghulam Mustafa Gilani.
4.	Tranquility of the Province.	Malik Qadar Bakhsh.

(an extract from the minutes of proceedings marked ML.4 attached herewith).

Next in order and in accordance with the programme already chalked out, the second session of the Council began at 8 a.m. on 27th July 1952. The atmosphere in which the meeting started was a bit tense and a large number of demonstrators had collected on the road opposite, carrying placards and shouting slogans in favour of accepting the popular demands".

The third resolution on the agenda related to Khatm-i- Nabuwat. This was moved by Syed Mustafa Shah Gilani, M.L.A., and was supported by Khaliq Qureshi of Lyallpur. The text of the resolution (in English marked ML-5 and in Urdu marked ML-5(a) are attached herewith) speaks for itself and needs no comments.

Of the 292 persons present, 284 voted in favour of the resolution while 8 voted against. (relevant extract from the minutes of proceeding of the meeting of the Council, marked ML-6 is attached herewith).

The first and immediate public reaction to the resolution passed in the meeting was anything but favourable.

At the close of the meeting when members started going away they met with a hostile reception and the demonstration grew in intensity until the demonstrators whose number by now had swelled into hundreds, actually took to violence and threw brick-bats and other missiles on the members and their cars. A number of cars belonging to the councillors were damaged and many of them mishandled. The police whereupon had to resort to a mild lathi-charge and finally tear gased the mob.

That ended there.

Next in this series comes the meeting of the Working Committee held on 22nd August 1952, in which it was resolved that no member or office bearer of the Muslim League may preside over the meetings of Majlis-i-Amal (extract from the minutes of proceedings resolution No.7, marked ML-7 is attached herewith).

Then there is the meeting of Working Committee held on 11-3-1953 at Durand Road. This meeting, after listening to the review by the President, of the situation as it had developed as the result of Khatm-i-Nabuwat movement, passed a resolution (marked ML-8 attached herewith) fully endorsing the statement issued by the President to the press on Tuesday, March 10, 53 and whole-heartedly supporting the appeal that he had made to the patriotic people of the Punjab. (The statement of the President referred to above in the text of the resolution, marked ML-9, is attached herewith).

Before closing the statement, it will be only meet and proper, that a pointed reference should be made to two communications (ML-10 and ML-11) received from M/s. Bashir Ahmad, President, Muslim League, Khushab and Ghulam Mohammad, General Secretary, Qasba Muslim League, Alipur, and the two copies of replies (ML.12 and ML.13 attached

herewith), sent by this office, explaining to them the position of the Punjab Muslim League vis-a vis the anti-Ahmadian movement and restraining all members and office-bearers of the Muslim League from participating in the anti-Ahmadian movement as it had by then developed.

In the end yet another reference be made to a circular dated 3/4/52 (marked ML-14 attached herewith), issued, on the basis of a press statement (marked ML-15 attached herewith), released by Mian Mumtaz Mohammad Khan Daultana, the then President, to all district and City Muslim Leagues wherein Muslim Leaguers were directed not to preside over the conferences, or meetings which had been sponsored or conducted by Ahrars or other political organizations.

This statement goes on to say "It is absolutely necessary that members of the Muslim League do not take part in activity which is likely to create hostility or ill-feeling between the citizens of Pakistan or to revile or condemn, particular section or groups of the citizens of Pakistan".

Sd/ S. Enaitullah)
21/7/53.
Joint Secretary
Punjab Muslim League.

Sd/ Syed Khalil-ur-Rehman
21/7/53.
General Secretary,
Punjab Muslim League.

Verified that the above statement is true to the best of our knowledge and belief.

Sd/ Enaitullah
21/7/53.
Joint Secretary,
Punjab Muslim League

Sd/Syed Khalil-ur-Rehman
21/7/53.
General Secretary,
Punjab Muslim League.

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PUNJAB DISTURBANCES (PUBLIC ENQUIRY COURT
CONSTITUTED UNDER THE PUNJAB ORDINANCE No.3 OF 1953).

Verified written statement of Jama'at-i-Islami, Ichhra, Lahore (Party No.5) in obedience to the order of the Court dated the 1st of July, 1953.

INTRODUCTORY:

The Jam'at-i-Islami is a duly organised body and has a written constitution which it follows strictly. Its aims and objects are stated on pages 15 and 16 of the Jama'at's constitution (Appendix No.1).

Maulana Syed Abul Ala Maudoodi was the Ameer-i-Jam'at (please refer to clauses 15 to 22 at pages 26 to 30 of Appendix No.1 to correctly appreciate the position of the Ameer-i-Jama'at , at the relevant time. Since his incarceration he has ceased to be the Ameer and the Jamat has now elected a new Ameer in his place. This written statement is being submitted on behalf of the Jama'at as such. It is not being submitted on behalf of any individual.

While stating our case it is not intended to enter into any sort of a religious controversy or to justify or attempt to justify any of the conflicting religious beliefs held by any party. We shall try to confine ourselves to relevant facts only and how they impinge on the issues before the Hon'ble Court.

CIRCUMSTANCES CONNECTED WITH AND THE RESPONSIBILITY FOR
THE RECENT DISTURBANCES.

1. In order to determine the first part of the question proposed it is necessary that not only the circumstances immediately preceeding the disturbances, but those also which led upto them be studied first. Without examining them closely the correct position cannot be properly appreciated.

2. So far as the second part of the issue is concerned the initial and ultimate responsibility for the disturbances lies:-

1. First and foremost on the Cadianis themselves.
2. On the Provincial Government,
3. On the Central Government which lays down the general policy,
4. Those who precipitated the happenings of March, 1953 cannot be wholly absolved from blame in this respect.

CLAUSES CREA-
TING THE
EXPLOSIVE
SITUATION:
THE ORIGIN.

3. It is a fact that the rift between the Cadianis and the Muslims started some 50 years ago when Mirza Ghulam Ahmad of Cadian (after making all sorts of claims) finally declared himself a Nabi in 1902. The consequence was that the followers of Mirza Sahib began to call themselves Ahmadis, as distinct from the Muslims.

This was clearly due to Mirza Sahib's declarations, like the following:-

- i. "God has revealed unto me that those who received my message but did not believe in me are not Muslims". (Appendix No.2).
- ii. " I am Muhammad-ur-Rasool-ullah" (Appendix No.39).
- iii). "Those who oppose me are like Christians, Jews, 'mush-riks' and ' jahannamis' ". (Appendix No.8).
- iv). " All Muslims have accepted my message and have confirmed it, but the progeny of prostitutes, and incestuous people, have not done so". (Appendix 7).

Where is another specimen of Mirza Sahib's language and thought:-

- v. " Verily our enemies are like swines of the wilderness and their womenfolk are worse than bitches".

(Appendix 9).

4. Alongside this tirade of vituperations there is a consistent plan of creating a separate community which should be distinct from other Muslims in all matters, social, civic, religious, economic and political; and yet claim to be a part of Muslims in general.

Mirza Ghulam Ahmad ordered his followers not to offer prayers under non-Ahmadi Isams. (Appendices 13, 14, 15, 16)

(It may be recalled that Ch. Sir Muhammad Zafarullah Khan did not offer Jenaza prayers of the Qaid-i-Azam. The Qadianis do not uptill today offer Jenaza prayers on the death of a Muslim. All this is naturally most offensive to the Muslims.

5. Introducing another complication in the social life of Muslims he ordered Ahmadis not to give their daughters in marriage to non-Ahmadis while being permitted to take Muslim girls in marriage into Ahmadi families. (Appendix 16)

He said,

"We do not want to have any relations with the other Muslims". (Appendix 11 & 12).

So this was the latest brand of Islam which meant that all Muslims then living in India, were "kafirs" unless they believed in Mirza Ghulam Ahmad. Mirza Sahib gave such offence to Muslims by his preachings that they began to look upon him and his followers as disruptionists. It is well known that the devout Muslims are naturally very sensitive about attacks on their religion and cannot tolerate gross insults like the one offered by Mirza Sahib. It is also a fact that Mirza Sahib's views were widely publicised both here and abroad with a persistence that was particularly irritating to the Muslims.

However, as India was then not free and was under the domination of the British (under whose special protection Mirza Sahib claimed to thrive) the Muslim-Qadiani issue did not assume on the surface at least, any ugly proportions. It seemed to be confined to the limits of an academic controversy which however, was at times, bitter in its manifestations. To the superficial observer the Qadiani problem, therefore, did not appear to be a 'live issue' but merely an 'academic one'. This is a grievously wrong view of the facts.

6. Mirza Ghulam Ahmad and his teachings caused a wave of deep resentment among Muslims, the more so because he was masquerading as one of them. Not only that, he was also trying to dislodge the Muslims from the high pedestal of being the

last and one single Ummat.

7. Under the benevolent patronage of the British the fissure created by Mirza Ghulam Ahmad began to assume wider proportions when Mirza Bashir-ud-Din Mahmud Ahmad became Khalifa, Encouraged by the headway made under British bayonets by his father, the new leader of the Qadianis became more and more fissiparous and aggressive and, therefore, more offensive to the Muslims. A few illustrations from his writings will show this:-

In his book named "A'ina-i-Sadaqat" he says "All Muslims who did not believe in the promised Messiah (meaning his father, Mirza Ghulam Ahmad) are outside the pale of Islam and are kafirs, even if they had never heard the name of Mirza Sahib".

(Appendix 3)

Similarly kindly refer to appendix No.4.

In an interview he is reported to have stated as follows:-

Question: Is it correct that you consider the non-Ahmadis as "kafirs" ?

Answer: Yes. That is true.

Q.- Why is it so? After all they are reciters of Kalima ()

A.- True. But our differences with them are not minor but are fundamental---- As they do not believe in Mirza Sahib's prophethood, (نوحی) they are kafirs (non-believers in Islam) (app.5).

In addition to issuing these fatwas of "kufr" he gave further offence to the Muslims by calling his mother as " Sayedah-tun-Nisa" a title which no Muslim has ever used except for Hazrat Fatima-tuz-zahra, the daughter of the Holy Prophet (Peace be on him). Also he called his mother "ummul-momineen", a title reserved for the Holy Prophet's wives.

8. The consequences of these separatist activities of Qadianis were three-fold:-

(i) They created a new social problem for the Muslims by splitting the members of one and the same family among them

into separate and at times antagonistic camps (reference is to the marriage edicts).

(ii) On occasions their religious debates led to Violence and consequential litigation; and

(iii) The Muslims came to look upon the Qadianis as a disintegrating element in their society. They were considered more dangerous than the Hindus, whose methods were not as confusing, and who did not (like the Qadianis) work from within.

9. Still another cause which contributed to this feeling of distrust was the political outlook of the Qadianis which was poles apart from the aspirations of the vast majority of Muslims in India. Whereas the latter wanted freedom from the domination of the British, Mirza Ghulam Ahmad of Qadian openly preached subservience to the British as his active policy; he even declared it as an article of faith which was an integral part of Qadianism. (Appendices 18.19.20.21.24.35.36.37)

On all national occasions which affected the political life of the Indian Muslims, the Qadianis took an attitude completely hostile to that of the Muslims in general. When the hearts of the Muslims were bleeding over the Cawnpore tragedy in 1913, the Qadiani leaders called those who gave their lives for the cause as "maqtul baghi" (Appendix 22). Again in 1918 when Indian Muslims were greatly perturbed over British designs on Turkey, the Qadianis celebrated the " brilliant victory" of the British over the Turks, by public illuminations in Qadian. (Appendix 23 and 24).

The basic attitude of Qadianis towards the British can be best expressed by the extract (Appendix 20 and 21) which would show that Qadianis not only started their life as the stooges of the British; they wanted to remain for ever as their henchmen. (App.20,21,35,36 & 37). By this attitude of the Qadianis they lent themselves readily to be exploited by the British to the grave prejudice of Muslims.

In this connection appendices 18,19,20,21 and 24 may also be referred to wherein Mirza "hulam Ahmad says:-

- (a) " How can we offer any opposition to the British Government. "e are so greatly idebted to it that we cannot even think of going to Mecca where we cannot have any peace" (Appendix 18'.
- (b) " I cannot function in Mecca or Medina, or Turkey or Syria or Iran or Kabul. I can only do so under the (British) Government forwhom I always pray"(App.19).
- (c) "The British Government is my sword against which, these Ulemas can do nothing". To this Mirza Mahmood Ahmad added, " Why should we Ahmadis not feel happy over this victory. We want to see this sword glittering (victorious) in Iraq-i-Arab and Sham (Syria)." (App.24).

10. It is needless to dilate on this aspect any further as we consider that the material we have placed before the Hon'ble Court is sufficient to show that in all walks of life the Qadianis adopted a way of thinking and a course of action which was diametrically opposed to the views of the majority of the Muslims thus giving them the greatest cause for mis-trust.

11. More and more grounds for this attitude of the Muslims were being provided daily by the Ahmadi leaders which further embittered the already strained relations between the Muslims and the Qadianis.

12. In 1922 Mirza Qashir-ud-Din Mahmud Ahmad, Khalifa-i-Qadian openly advocated the establishment of a " centre" where no non-Ahmadis would be allowed to live. This nucleus of a separate Qadiani "state" was given fuller definition and shape by him when he acquired KASHKAB after the birth of Pakistan and later when he said he would make Baluchistan as a Qadiani base and then spread out eventually. (Appendices 17,25 & 33).

It will be interesting to refer to the judgement of Mr. "hosla (District and Session Judge, Gurdaspur) which clearly brings out

the evil intentions and ambitious designs of the Qadianis.

It is important to draw the attention of the Hon'ble Court to the language used in Appendix 29.

13. It would be clear from what has been quoted above that the writings and doings of the Qadianis who preached a social boycott of Muslims and tried to sabotage their objective of emancipation from the British, offered an effective background for the cleavage between them and the Muslims in general. The Muslims naturally thought that the Qadianis are likely to do them and their cause the greatest harm by weakening their solidarity from within: moreover the political aspirations of Qadianis were gradually taking a clearer shape and the Muslims were getting more and more convinced that the Qadianis were bent upon establishing their political group as a separate power, although apparently, under the cloak of Islam.

14. Allama Iqbal aptly described the correct position of Qadianis vis-a-vis the Muslims in these memorable words:-

"It is equally obvious that the Qadianis, too, feel nervous by the political awakening of the Indian Muslims, because they feel that the rise in political prestige of the Indian Muslims is sure to defeat their designs to carve out from the Ummat of the Arabian Prophet a new Ummat for the Indian Prophet."

It is no small surprise to me that my effort to impress on the Indian Muslims the extreme necessity of internal cohesion in the present critical moment of their history, in India; and my warning them against the forces of disintegration, masquerading as reformist movements, should have given the Pandit (Jawahar Lal Nehru) an occasion to sympathize with such forces."

(ISLAM AND AHMADISM P.3).

"Situated as the Jews were- a minority community in Amsterdam- they were perfectly justified in regarding Spinoza as a disintegrating factor threatening the dissolution of their community. Similarly the Indian Muslims are right in regarding the Qadiani movement, which declares the entire world of Islam as Kafir and socially boycotts them, to be far more

dangerous to the collective life of Islam in India than the metaphysics of Spinoza to the collective life of the Jews".

(Islam and Ahmadism P.5).

" And since the phenomenon of the kind of heresy which affects the boundaries of Islam has been rare in the history of Islam, the feeling of the average Muslim is naturally intense when a revolt of this kind arises. That is why the feeling of Muslim persia was so intense against the Bahais. That is why the feeling of the Indian Muslims is so intense against the Qadianis

(Islam and Ahmadism P.11).

"Politically, then, the solidarity of Islam is shaken only when Muslim states war on one another; religiously it is shaken only when Muslims rebel against any of the basic beliefs and practices of the Faith. It is in the interest of this internal solidarity that Islam cannot tolerate any rebellious group within its fold. Outside the fold such a group is entitled to as much toleration as the followers of any other faith."

(Islam and Ahmadism P.45).

(Appendix 1A)

We also quote a few verses from Iqbal which clearly depict his feelings about the mission of Qadianism:-

۲۰	ترجمہ حکیم	کبھی ہے کہ یہ لوگ پارہے سے کافر	یہاں سے کہیں نہ ہوتے کہیں نہ ہوتے
۲۱۴	ایمان حجازی	ہے قباد اس دوسری لڑائی میں	کس کی تو دوسری یہ جیت ہے یہ فرماں
۱۰۰	ترجمہ حکیم	وہ وقت ہوتا ہے کہ وہاں آگے اٹھو	میں نے دیکھا ہے کہ وہاں آگے اٹھو
۲۶	ترجمہ حکیم	تو سلطان کو سلطان کا پرستار کرے	نہیں نہ ہوتے بھلا ہے اعانت اس کی
۵۳	ترجمہ حکیم	عین ہوتے ہیں میں قوت و شوکت کا پیام	وہ نبوت ہے مہمان کیلئے ہر وقت پیش

15. However, the fact that the Muslims had no independent state of their own, nor could they possibly fight the British bayonets (which were protecting the Qadianis), confined the issue between them and the Qadianis to more or less academic proportions. Harsh words were used by some Muslim-writers too. Heated debates took place between Qadianis and Muslims. There was, however, no open, violent and general flare-up. But embers were smouldering.

EVENTS IMMEDIATELY PRECEDING PARTITION AND QADIANIS' ATTITUDE TOWARDS PAKISTAN.

16. It is common knowledge that all those who opposed the partition of the country were disliked by the Muslims in general. For this very reason some otherwise eminent Muslims lost grace with the community. So great was the upsurge of the emancipation movement that all those who favoured the idea of a united India, were considered as saboteurs and enemies of Muslims.

The attitude of the Qadiani leaders regarding Partition was as anti-national as any of their previous doings. To the disgust and horror of all freedom loving Muslims, Khalifa Sahib of Qadian preached subtle hostility to the idea of Pakistan. This was considered extremely traitorous in its implications by Muslims in general (App. No.34).

Says he in the "Al-Fazal", the official organ of the Qadianis, under the heading "Akhand (indivisible) India".-

" I have stated earlier that it is God's will to keep India united but even if the abnormal mutual hatred of the communities results in the division of the country temporarily it is another matter.....Likewise if we reconcile ourselves to the division of India it won't be done willingly but by compulsion and we will then try to have the countries again united as early as possible and by all possible means". He goes on then to support his patriotic feelings towards undivided India by reference to the Holy Prophet's saying that Patriotism is a part of faith". (App.38).

It is obvious that such a pronouncement in April and May 1947 (so to say on the eve of independence) was bound to act like the proverbial red rag and definitely put the Qadianis in the hostile camp.

ents Immediately After Partition.

17. It was under these circumstances, and with these achievements to their credit, that the Qadianis were forced to come to Pakistan. Left at that, the position was not very agreeable. We notice, however, that immediately on coming

21. As will be apparent from the photo-static copies of three letters (which appeared in the Press) and which Sir Zafarullah Khan wrote to his friend Ch. Bashoor Ahmad, our Foreign Minister freely utilised his trips abroad, for propagating his own faith. There were strong protests throughout Pakistan at Sir Zafarullah Khan's unwarranted behaviour. He, however, persistently justified preaching his brand of Islam. The Qadiani Press supported him. The Government kept silence and the controversy further embittered Sir Zafarullah Khan's and Qadianis' relations with Muslims. These proselytizing activities of our Foreign Minister raised an international issue and Muslim divines in other countries also resented a Pakistani Minister misusing his official position to propagate his anti-Islamic ideas. The Mufti of Egypt (Sheikh Husnain Makhloof) gave a fatwa against the Qadianis and advised the Pakistan Government to dismiss Sir Zafarullah Khan as he was injecting the virus of Qadianism in other countries (App. No.26).

22. It must be made quite clear that we are not discussing the justification or otherwise of Ch. Sir Muhammad Zafarullah Khan's attitude though in our view such activities at public expense were entirely unjustified. What we are trying to make out is that these activities did further incense the Muslims against Ch. Sir Muhammad Zafarullah Khan who was commonly known to be the political executive of the Qadiani 'Master plan'.

23. Encouraged by these conditions and the preoccupation or the political short-sightedness of the Government, the Qadianis now openly started a sort of crusade against the Muslims in general. Their "Head" (Khalifa) made fighting speeches against Muslims, called them openly as his "enemies" and openly preached their annihilation at the hands of his followers. His "Khutaba-i-jum'a" which was proscribed by the Government is an extremely inflammatory piece of oration.

It is respectfully submitted that the Court may end for this Khutba, as it is not available to us having been proscribed.

24. These developments may have been lost upon the Government

but the Muslims and their religious organisations, who had been anxiously watching this situation since long, could not be entirely indifferent to what was going on in and outside the country. The refusal of Sir Zafarullah Khan to offer Janazah prayers for the "Qaid-i-Azam" greatly incensed the Muslims against him and his sect. The Government, however, true to its traditions, did not issue any statement on this occasion also to clarify Government's attitude on this incident leaving the people to draw their own conclusions. However, being an occasion of national mourning the refusal of a Member of Government to offer prayers was pointedly noticed by all Muslims-young and old and formed the basis of a fresh wave of resentment against Sir Zafarullah Khan and his community.

25. The Muslims were painfully aware of the fact that the Qadianis were having a freer play in Pakistan than in British India. They were also grieved to note that the Government not only did nothing to improve matter; but actually nursed the situation. There was bound to be retaliation for all this and it is to be noted that some elements amongst Muslims did hit back by word of mouth and in the press instigating the Muslims. Some of them reminded the Muslims that long before even the birth of the idea of Pakistan, their leaders and people had looked upon Qadianis and Sir Zafarullah Khan as "enemies of Islam". Concrete instances were quoted:-

1. Allama Iqbal expelled the Qadianis from the Kashmir Committee.
- 2- The Anjuman Himayat-i-Islam, Punjab closed the doors of its membership on Qadianis and further resolved not to employ any Qadiani in their service.
3. In 1932 at the Muslim League meeting in Delhi when through the ill-advised move of some one Ch. Sir Muhammad Zafarullah Khan was asked to preside over its session, the Delhi Muslims did not allow him to do so. They took possession of the Pandal, and did not allow the meeting to be held.
4. When Ch. Sir Muhammad Zafarullah Khan was appointed a Member of the Viceroy's Executive Council in place of late Sir Fazal-i-Hussain, Muslim India strongly protested against

26. Rightly or Wrongly rumours got afloat (immediately before partition) that the Qadianis had placed their case before the Boundary Commission as a separate "Community" and had gone to the length of attempting to bargain to save Qadian. As no convincing material was available to dispell this widespread belief and other misgivings about them, the Qadianis came to be hated more and more for their hostile attitude towards the Muslim cause and aspirations. Special reference by Sir Asafullah Khan to Qadian (vide photo static copies of his letters to Ch. Bashir Ahmad published in the Press) lend support to these allegations against him and his sect.

27. So we see that by a long series of events Qadianis had made themselves persons-non-grata with the general body of Muslims, that the latter were now of the firm belief that unless Qadianis were prepared to change their attitude reasonably they could not be accepted in future as patriotic citizens of Pakistan.

28. Unfortunately, however, there were no signs of this change. In fact- as we have seen- the Qadianis after partition not only showed a determination to persist more aggressively in their attitude they made it clear that they were out to make a bid for power in Pakistan by all means conceivable.

In the Al-Fazal of 11th January, 1952, Khalifa Sahib of Qadian is reported to have advised his followers to get key posts in all important departments of the Government according to a set PLAN. (See appendices 31,32) -

In a highly provocative speech he advised his followers to develop the qualities of a mad dog. He extolled a mood of madness for adoption by his followers by admirably referring to the attitude of a mad man and a mad dog, and incited them to fasten themselves on to their enemies till they are finished (Appendix 28&27)

We would like to submit here that there is an idea prevalent in certain quarters that after all the Qadianis are very few in numbers, the majority of Muslims should not take their out-pourings seriously, but should treat them as big brothers with generosity. In our view such an approach is opposed to the well known political experience

that a homogenous, well-knit, well organised, aggressive and regimented minority can be really more effective than a loose sort of conglomeration- called majority. If it were a case of a small and purely political minority or a purely religious group who themselves accept their position as a separate entity for example Christians, Parsis, Hindus, etc; perhaps a generous treatment would be desirable. The case of Qadianis is, however, different. They possess all the attributes of a separate religious group with a cult of boy-cott and contempt for the general body of Muslims. All the same they refuse to be treated as a separate minority and insist upon working for the ruination and annihilation of the general body of Muslims from within. As such the feelings of the majority will certainly be influenced by the activities of the group and the least that would be desired under the circumstances would be a clarification and definition of the real position.

This is precisely what has happened in the case of the Qadiani problem and appears to have formed the background for the demand for declaring the Qadianis as a minority.

29. It appears further that due to their pre-occupation arising out of post-partition problems no Muslim organization could specifically take up- as an immediate issue- the case for declaring the Qadianis as a minority and for the removal of Ch. Sir Muhammad Zaferullah Khan from office as a plank in their programme.

30. The reasons for this attitude seem to be the following.

- a. that the Muslims were overwhelmed by their day to day problems arising out of the Partition.
- b. The Kashmir and refugees catastrophies were occupying the whole of their horizon,
- c. they were hoping against hope that the Qadianis will see reason and adopt a more patriotic attitude, and lastly,
- d. the fact that the general muslim public- in spite of their alleged short- comings has never been easily provoked to go to the extreme.

31. But as time passed on this somewhat complacent attitude came to be rudely shaken by the now openly militant activities of the Qadianis. Misgivings about the suitability of Ch. Sir Muhammad Zafarullah Khan as a Minister of Pakistan gained firmer ground when even after 3 years' office Ch. Sir Muhammad Zafarullah Khan failed to show any achievements except long speeches in the U.N.O. or the Security Council. It is interesting to note that even in some of these speeches Ch. Zafarullah Khan placed his own sect as uppermost in his thoughts. For example in the opening session of the 6th Session of the General Assembly of U.N.O. in Paris in November 1951 he complained bitterly against some action taken against a Qadiani preacher, by a British District Officer in British North Borneo but did not devote any remarks to the larger issue between Muslims and the Western Powers.

32. As instances of Ch. Sir Zafarullah Khan's failure on all issues like the Kashmir Problem, relations with India, relations with Afghanistan, relations with other countries in the Muslim World, our object sub-servience to, and dependence on the Commonwealth; and our loss of prestige and dignity abroad, were all commented upon severely by the Muslims. By far the Muslims held the Qadianis' unpatriotic attitude towards Pakistan and the blighted political outlook of Sir Muhammad Zafarullah Khan responsible for the lack of progress on any of those national issues.

IMMEDIATE
CAUSES FOR
DISTURBANCES:

It was on the 28th of May, 1952 that Ch. Sir Muhammad Zafarullah Khan made his by now famous speech in the Jahangir Park at Karachi misusing his position as Member of the Government and preaching his sectarian teachings practically on the point of the sword. The Court would recall the disorder that was caused in this meeting when the people protested against Ch. Sir Muhammad Zafarullah Khan's misguided and unwarranted action. Police had to lathi-charge the people a measure, which was followed by the imposition of Section 144 P.P.C. in Karachi.

Similar instances of Qadiani public servants misusing, under the very eyes of the Government, their official position are not rare. Not the slightest effort, however, was made by the Government to stop the Qadianis from this objectionable course. On the other hand whereas workers of many other political and religious organisations were clapped in the jails for similar activities, the Qadiani leaders were given not only a carte-blanche, they were encouraged to continue in their law breaking activities without let or hinderance. Any other Minister misusing his position as Sir Muhammad Zafarullah Khan did on the 28th of May, 1952 would have been called upon to quit office. In fact it is doubtful if any other Minister would have dared to requisition police bayonets to propagate his peculiar religious views. Consistent with his past performances we find Sir Muhammad Zafarullah Khan preaching his gospel of hate against Muslims right in the Federal Capital and under the protection of our own police. We note further that Qadiani Government servants started addressing public meetings, openly propagating their religious views.

33. It is well known that no other Government Servant has permission to do any-thing like that.

It may be remembered that Sir Zafarullah Khan made his speech on 28th May, 1952. On 15th July, 1952 the Qadiani organ Al-fazal published the instigation to take revenge (of Murder) from 5 "mullahs" under banner head-lines (App.30).

Even now the Government maintained its stolid attitude and did not take any steps whatsoever to stop the repetition of such provocative incidents and writings.

It was under these circumstances and with these feelings of great mistrust against the Qadianis that a campaign was launched asking for:-

- a. Removal of Ch. Sir Muhammad Zafarullah Khan from Foreign Ministership,
- b. For the declaration of Rabwa as an open city, where

any one could reside.

c. Qadianis to be ousted from key-posts in the Government,
d. and for Qadianis to be declared as a minority.

We are again not offering any opinion about the justification for all these demands we are merely narrating as a matter of fact incidents as they have happened. It is, however, correct to assert that the public whose minds had been greatly exercised over a long period on the Qadiani problem readily welcomed these demands and gave them a popular backing thus bringing them up to the level of a national demand.

34. The Jama'at-i-Islami supported the demand for declaring the Qadianis as a minority for the following reasons:

1. The Qadianis have themselves been saying that they have nothing in common with the Muslims.
2. The practical manifestation of this exclusive and separatist attitude, clearly establishes the Qadiani aspiration to live as separate community.
3. An overwhelming section of Muslims were in favour of this demand and in a democratic country, the wishes of the majority are the only method of settling debated issues.
4. A definition of the correct position of Qadianis (by declaring them a minority) would be conducive to public peace and will be in the interest of the State, and
5. The minority would be given due representation in the legislature. Note:- A fuller discussion of these reasons will be found in the Pamphlet "Qadiani Problem" written by Maulana Maudoodi (Appendix IB). It is to be remembered that the solution of this problem was to be through Constitutional means.

It might also be useful to investigate as to how and why the Ahrars- who were the first to initiate these demands

publicly- got such a wide following though they themselves, at the moment, did not command that popular backing which the sponsors of such a campaign are expected to possess? Why is it that the whole of the country raised its voice in support of these demands although it was only a handful of Ahrar leaders who had made them? The reason for this is that the public mind was quite ready and prepared to accept any lead in the matter and as the Government maintained an ominous silence with regard to the situation the people were easily led to believe that by granting these demands the long standing bitterness and confusion caused by the Qadianis will be set at rest for ever and they would feel safe in Pakistan from the machinations of a sect who had sorely tested their patience during 50 long years.

35. It may also be respectfully pointed out that no popular movement can gain a footing, much less attain any momentum- unless the public mind is ripe otherwise, to follow up the programme of that movement.

36. In our opinion it was under these circumstances that the 4 demands became a national issue and gained tremendous public support that not only the general public but even the Muslim League (the Party in Power) Government spokesmen also openly aligned itself on the side of these demands.

Just at this juncture when great restraint was necessary on the part of both the Qadianis and the people sponsoring the demands-violent speeches began to be made and very harsh words began to be bandied freely by both Qadianis and some sections of Muslims adding fuel to the fire. Irresponsible statements caused further confusion and panic in public mind and the situation became grave.

On the one hand the Qadianis (for reasons best known to them) made a concerted and violent attack on some of the

leading Ulama of Pakistan (Appendix 30 already referred to).

These inpolitic utterances of the Qadiani leaders become even more serious when we note that they emanated from the Head of an organised body and not from any irresponsible individual.

On the other hand these vituperations of the Qadianis were answered by certain individuals having no representative character (in the same objectionable tone as adopted by the Qadianis). The situation had by now reached a climax to become explosive.

SUMMARY.

From the above considerations it is submitted that the basic responsibility for the circumstances leading upto the disturbances of March, 1953 lies in the first instance fairly and squarely on the shoulders of the Qadianis themselves.

The second party which is directly responsible for the happenings of these disturbances is the Government (both Central and Provincial) whose weak vacillating and unwise policy caused the greatest confusion both amongst the public and amongst the Civil services themselves. Elements starting direct action cannot be overlooked in this context.

37. Politically speaking Government should have taken due notice of the fact that the Qadiani problem had now assumed such huge proportions that it would be fatal to the interests of the country if no contribution was made by the authorities to assist in its solution. For several months violent agitation was carried on in the press and on the platform in support of the four popular demands mentioned above, but the Government never made its own position clear at any time.

This was not all. Open threats of direct action by some parties and some newspapers were issued systematically, yet Government was callous enough to take no notice of the gravity of the situation. Efforts by leaders like Maulana Abul Ala Maudoodi, late Amir-i-Jamaat-i-Islami at

explaining to the Government the ugliness of the situation were not seriously taken notice of.

It is, however, a fact that some members of the Government (Central as well as Provincial) expressed their open sympathy with the MUSLIM CAUSE and thus encouraged some of the leaders who later started the Direct Action. It is well known that some District Officers in the Punjab put garlands round their neck and openly led public processions organised by the public.

It is significant to note that whereas this attitude was alleged to pervade the political atmosphere till the begining of March 1953 at some-sault was suddenly performed by the Government and entirely opposite attitude was adopted since that time.

This aspect of the Government attitude may be described as an administrative blunder. Suddenly- without facing the public without asking the Qadianis to stop their objectionable activities, without clarifying their own position, without making any effort whatsoever at solving the problem- which had assumed such alarming proportions- Government suddenly resorted to naked oppressions.

38. Once again we want to make it clear that we are offering no justification for one or the other party. We are merely submitting that a REAL PROBLEM had developed. Government should have taken note of it immediately when it was assuming larger proportions. The fire is raging something practical has to be done. It is no use accusing people for having started it and raising a controversy over its causes without trying to suppress it. This is exactly what the Government did (or did not do) and thus allowed a manageable situation get entirely out of its control. One day it WAS begging for peace with the assistance of leading men. Next morning it was putting un-erring discharges of lead in innocent peoples' bodies. Mosques were surrounded indiscriminately, Ulamae were arrested

on a wide scale, Section 144 P.P.C. was imposed in most places and a policy of ruthless repression ushered in without notice. It will be no exaggeration to say that the people were confused. They were flabbergasted. Here were Government leaders, who had been encouraging them to persist in their demands, suddenly taking a volte face and performing the most amazing somersault in modern history.

To make matters worse, conflicting and contradictory statements by Central and Provincial Ministers about the Qadiani issue were made which added to the confused situation. Not only were there wide spread public rumours of a serious rift between the Central and the Provincial Governments with regard to their approach to the Qadiani problem, it was commonly stated that the one was trying to bring the other into disrepute over the Qadiani question. This bewildering situation which had been developed by the Governments peculiar attitude further added to the confusion already created, causing all sorts of misgivings and incorrect conclusions to be formed in the public mind.

ATTITUDE OF JAMAT-I-ISLAMI
OUT THE " AHRAR-AHMADI"
CONTROVERSY.

39. Before we make our submission on this point, we respectfully beg to point out

that it is not strictly accurate to call this controversy as the "Ahrar-ahmadia" controversy. It is true that the Government did in their effort to give the Qadiani problem a special colour, termed it as such; yet in the light of the known circumstances it cannot be gain-said that a vast majority of Muslims including all the important Muslim Organisations in the country were of the unanimous view that the demands were justified and deserved the support of all. Not only the Muslim religious organisations but the Muslim League itself, (which represents the party in power) and various other political leaders and even the Government of the Punjab (vide their pronouncement of the 6th March) supported these demands. For these reasons it is not quite accurate to call the Qadiani problem as a matter entirely between Ahrars and the

'Ahmadis'. It is submitted that by doing so the large field covered by the terms of reference would be greatly narrowed down, thus considerably limiting the scope of the court's function. It is, however, hoped that the mere use of the nomenclature (Ahrar versus Ahmadi) really does not so circumscribe the court's province and in that light we now beg to state our attitude towards the Qadiani problem.

ATTITUDE OF
JAMA'AT-I-
ISLAMI.

40. As regards our attitude towards the Qadiani problem we would like to make it clear that we fully endorse the demand for declaring the Qadianis as a minority, the reasons for which are fully stated in the foregoing paragraphs. We do not however subscribe to the precise methods employed in some quarters for realization of the demand however great might be the frustration caused by Government's indifferent attitude and lack of response to the national demand. Strictly in consonance with our written creed we believe in constitutional methods and, as will be presently submitted we made ourselves conspicuous by adherence to these methods during this campaign also.

41. The Jama'at-i-Islami (a strictly constitutional body) had been looking with growing concern on the worsening situation in the Punjab and, as early as 8th July, 1952, its Working Committee (Majlis-i-Shoora) passed a resolution inviting the attention of all concerned to the urgent necessity of solving this problem with statesmanship. They also made it absolutely clear that they did not believe in unconstitutional methods for the attainment of the objective and it was for this reason that when some elements in the country were trying to suggest other methods for the purpose, the Jama'at-i-Islami included the popular demand as item No. 9 in their "constitutional demands". This was clearly with the object to removing the problem from unconstitutional into constitutional channels. The effort was that it may be solved on the floor of the Constituent Assembly in a democratic manner by a parliamentary

majority and NOT by any other means. It is a fact that this timely step contributed greatly to the public mind being diverted towards constitutional channels and it can be proved that the lead given by the Jama'at had the whole-some and desired effect of creating healthy public opinion in the country in favour of getting the problem solved by the Constituent Assembly itself. The restlessness which had sporadically started before this stand of the Jama'at was made known, subsided immediately, giving place to an atmosphere of cool and calm approach.

42. It is a misfortune, however, that the improvement in the situation and the practicality of the approach of the Jama'at were both ignored by the Government and in spite of assurances at individual level no mention of the problem or of its solution was made in the report of the Basic Principles Committee which was eagerly awaited by the people and eventually published in December, 1952. All the efforts of the Jama'at to get the problem transferred from the hands of the public generally to their elected representatives specifically were thus set at naught by the Government itself, thus creating the greatest turmoil and frustration in the minds of the people switching over their thoughts once again to all methods available. This unimaginative action on the part of the Government was the start of the trouble which ended in the happenings of March 1953 bringing misery and grief to thousands of innocent people and causing unprecedented upheaval in the country.

43. Although the situation was fairly difficult, it was saved from catastrophic consequences by another timely lead of the Jama'at-i-Islami with the assistance of some other religious leaders. This was the suggestion that the Ulama are going to examine the whole question of constitutional recommendations, the discussion of the Qadiani problem may also be held over till that time. This again considerably eased the

tense situation but again the Government unimaginatively lost a golden opportunity of at least making its own contribution to the solution of the problem.

However, in January 1953 a Convention represented by 33 leading Ulama of all shades of opinion held in Karachi to consider the recommendation of the Basic Principle's Committee's report. Immediately after this an All-Parties Convention was held in Karachi to consider the situation arising out of the Tahafuz-e-Khatam-e-Nabuwat movement. Maulana Syed Abul Ala Maudoodi also took part in this Convention and proposed (in the subjects Committee) that as the Ulama have included the Qadiani problem among the amendments suggested by them to the B.P.C. report, no separate action on that score is now called for. After a long discussion this proposal of the Maulana was accepted. Unfortunately, however, it was not allowed to be moved in the open Session on account of a technical ruling given by the Chairman of the meeting. Failing in this effort, the Maulana then moved that a Central Majlis-e-Amal (this may not be confused with the Direct Action Committee formed later on against the wishes of the Maulana) be formed and this body should be made the sole authority for laying down the programme for solving the Qadiani problem constitutionally and, that no other organisation or individual should be allowed to deal with it at all. Unfortunately again, the personnel of the Majlis-i-Amal was not completed in time and thus the proposed Majlis did not formally come into existence. In the opinion of the Jama'at the refore, all the activities by the member organisations of the Convention between the dates 27th January-26th February 1953 were without constitutional sanction and therefore, ultra vires. In our opinion the deputation which waited on the Prime Minister of Pakistan, on the 23rd January and delivered the Directio Action ultimatum was similarly unauthorised and in any case did not represent the views of the Convention at Karachi correctly.

The one month's notice which this deputation gave to the Prime Minister was in our view without any authorisation from any constitutional body. The Jama'at through its Ameer, Maulana Maudoodi strongly criticised these unconstitutional happenings and demanded of the Majlis-i-Amal-i-Punjab on the 13th of February, 1952 that a meeting of the Central Majlis-i-Amal be called immediately and all other activities should be stopped. This was done first through Malik Nasrullah Khan Aziz and once again through the Malik Sahib and Mian Tufail Muhammad, General Secretary of the Jama'at.

On the 19th February, 1953 the Secretary of the Jama'at issued directions to the members not to sign the forms which were being circulated by the Majlis-i-Amal Punjab, for enrolling volunteers for Direct Action. He also made it clear that unless the Central Majlis-i-Amal sanctioned any programme, no one belonging to his Jama'at should take part in the activities. In fact two members were expelled from the Jama'at for violating these instructions.

On the 26th of February, the first meeting of the Central Majlis-i-Amal took place in Karachi, in which the Maulana through his representative Mr. Sultan Ahmad, Ameer-i-Jama'at Islami, Karachi and Sind made it clear that as the Direct Action programme had been chalked out unconstitutionally the activities contemplated by it should be stopped and only the orders of the Central Majlis-i-Amal be acted upon in this respect. Mr. Sultan Ahmad was authorised to dissociate the Jama'at-i-Islami from the Central Majlis-i-Amal if Maulana's proposal was not agreed to. Again it is an irony of fate that instead of somebody listening to reason, the Central Majlis-i-Amal itself was dissolved and an entirely new Direct Action Committee formed which started the Direct Action next day.

THE JAMA'AT-I-ISLAMI AS SUCH WAS NOT A MEMBER OF THIS
NEW OR ANY OTHER DIRECT ACTION COMMITTEE NOR WAS ANY INDIVIDUAL
BELONGING TO THE JAMA'AT ALLOWED TO ENROL ITSELF AS A DIRECT

ACTION WORKER. THE MAULANA MADE IT QUITE OBVIOUS TO EVERYBODY BY HIS ORDERS AND BY HIS ACTION IN EXPELLING TWO OF THE MEMBERS OF THE JAMA'AT FOR ALLEGED DISOBEDIENCE OF HIS ORDER THAT THE JAMA'AT DID NOT BELIEVE IN OR SUPPORT THE DIRECT ACTION IN ANY MANNER AND HAD COMPLETELY DISSOCIATED ITSELF FROM ALL SUCH ACTIVITIES.

On the 4th and 5th of March, 1953 the Majlis-i-Shoora of the Jama'at endorsed the Maulana's orders and district workers who had been called to Lahore were given clear instructions that no body connected with the Jama'at-i-Islami was allowed in any manner to take part in illegal activities. It is true that the Jama'at does demand that the Qadianis be declared a minority, but it does so by virtue of the inherent right which every democratic country grants to all its citizens. The attitude of the Jama'at-i-Islami should not be confused with the instructions of the Direct Action Committee- the two are wide apart. Nor should it be allowed to be argued that as the Jama'at has a certain opinion on a political or religious issue, and some unauthorised persons resort to undesirable methods under the garb of settling the issue, the Jama'at is in any manner to be blamed for those activities. If in a country, the public demands expressed in a constitutional manner are to be crushed by power or by forcible suppression, the democratic way of life would come to an end and people would resort naturally to other methods to achieve their objective. It was precisely such a development which the Jama'at wanted to stop (in the larger interest of the country) but thanks to the myopic policy of the Government, all such patriotic efforts were nullified by the very people who so loud in preaching the message of peace.

44. Another proof of the contribution made by the Jama'at to solve the Qadiani problem peacefully and constitutionally is provided by the incident which occurred in Lahore between the Jama'at (and some others) and the Central and Provincial authorities on the 4th and 5th of March 1953.

On the night between the 4th and 5th of March, 1953 Maulana Maudoodi sent an urgent telegram to Khwaja Nazim-ud-Din, the then Prime Minister of Pakistan, that the position in the Punjab was fast deteriorating and that he (the Maulana) should be allowed to discuss the matter with the Prime Minister so that the country may be saved from the impending disaster. It is well known that the Maulana is not fond of approaching the officials nor is his importance in the country dependent upon official favours. The hand of cooperation offered by such a man should have been well-comed by any sensible Government, but it is a fact that Kh. Nazim-ud-Din did not even acknowledge the Maulana's telegram.

On the morning of 5th March another urgent telegram was sent to Kh. Sahib which met the fate of the earlier message.

This is sufficient to show with what callousness the Punjab situation was treated by the Centre. The unstatesman-like action (perhaps it would be more correct to call it inaction) of the Government left no scope for an organisation like the Jama'at-i-Islami to make any further contribution to the solution of the problem, but to sit still and pray to God that He may show light to the people incharge of the country's affairs. The Jama'at, however, did not adopt this fatalistic attitude and therefore when an invitation was received by the Maulana to attend a meeting at the Government House Lahore on the 5th of March, for the purpose of devising ways and means to restore peace the Maulana gladly responded. The attitude of the Jama'at with regard to the Qadiani problem can be best illustrated by quoting the exact words of the Maulana on this occasion.

Said he, "The Government has made an appeal that we should all assist them in restoring peace. Peace is a very laudable object and we should all try to create peaceful conditions. It is, however, relevant to consider as to who is responsible for these unfortunate conditions. Such an investigation will not only be revealing, it will greatly assist in the restoration of peace

To my mind, this expression of lawlessness is due to the initial mistake of the Government in spurning the peoples' demands without assigning any reason for such action. In a democratic system such methods can never be tolerated amongst the masses. If the Government had given any reasonable grounds for even rejecting the nation's demand, our people are not such great fanatics as to have had recourse to violence and plunge the country in a turmoil. The Government neither appreciated the true import of the Qadiani problem nor did it try to convince others by argument, about its own attitude. What it did was, that it suddenly flung back the national demand uncereemoniously in the people's face. This was bound to lead to public resentment on a wide-spread scale. But in order to appease this wave of anger what you are offering now is an indiscriminate rain of bullets by the Border Police. How can you possibly think of restoring peace if these be the true facts. Peace can now be restored by two methods only. Either by the use of brute force, and if that is the method contemplated surely you do not need the services of people like us. You have sufficient military and police force to crush the people's demands. If, however, you want to take the people into your confidence, and appease them by reason and argument then the only way of doing so is to open the door for negotiations about these demands. If you approve of this second method, please make an announcement on the radio tonight that the Prime Minister is prepared to discuss the problem with the peoples' representatives, and I can assure you that peace can be restored within 24 hours".

45. It is a fact that Mr. Chundrigar, the then Governor of the Punjab, approved of these suggestions, a draft was actually prepared in the Government House on these lines; and it was decided that it should be broadcast the same night. How and why a complete somersault was taken by the Government without any rhyme or reason and how did it happen that instead of taking the people into confidence, the Government switched on to unbridled repression the very next morning, is a matter which would no doubt

engage the attention of this Hon'ble Court and on which much light can be shed by Kh. Nazim-ud-Din, Mr. Chundrigar and Sir Zafarullah Khan all of whom are being summoned by the Jam'at as their witnesses. It is also significant that on 6th of March, before the declaration of Martial Law, a formula had been evolved as a result of negotiations between peoples' representatives and the authorities, with Governor at the head by which it was decided that sponsors of the movement who were sending Jathas from Masjid Wazir Khan may continue doing so if Jathas were restricted to specific number of persons at a specific time to offer themselves for arrest at a specified place. This was a sure step to restore peaceful conditions and to obviate the necessity of resorting to firing. Unfortunately, however, before the formula could be put into practice, Martial Law was declared, as if to forestall the aforesaid peace-move. After the said formula was decided upon, the enforcement of Martial Law was wholly uncalled for.

The fact remains that these were the conditions in Lahore on the morning of 6th March when Martial Law was declared just at the time of Jum'a prayers.

IMPOSITION OF MARTIAL LAW

CIRCUMSTANCES LEADING TO THE DECLARATION OF MARTIAL LAW ON THE 6 MARCH.

46. In the opinion of the Jama'at this extreme measure of Martial Law should never have been resorted to.

In the first place, the situation should never have been allowed to deteriorate to such an extent that a last measure like Martial Law should be necessary. Secondly, even if by the wrong policy of the Government and the activities of those who indulged in direct action, an ugly situation had developed it is the considered view of the Jama'at that matters should have been set right by the authorities without imposing Martial Law.

As an organisation of citizens who are not in possession of official information regarding the tactical strength of the police and its disbursement, we cannot offer any considered opinion if it was sufficient to deal with the situation effectively.

But as laymen we know that a 303 rifle or a sten gun or bren gun is equally effective whether it is used by a military sepoy or by a police man. If the police had been properly handled, and the Cabinet in the Punjab had fully realised its duty to the country and really wanted to deal with the situation; they had, in our view, adequate force at their command to control the situation. Even if it be said that the situation had got out of the hands of the police, military aid could be summoned under section 129 of the Cr.P.C. and it would have been very easy to do so as the Lahore Cantonment is hardly 5 miles from the Centre of the disturbances.

47. The imposition of Martial Law was also unjustified because very much more serious situations had been coped with in the past (under a foreign rule) by other methods. So far as we are aware Martial Law had been imposed in India on four occasions only. (i) In 1918 in the Punjab when its necessity was challenged as far as we remember, before the Hunter Committee. (ii) During the Mopla rebellion in 1921, (iii) During Sholapur riots in 1931, and (iv) At the time of the HUR agitation in Sind in 1942 during the War. There may have been some sort of justification for Martial Law on these occasions but it is a fact that much bigger movements accompanied by violence on a large scale were dealt with even during the British regime not by the imposition of Martial Law but by much less drastic measures. The Lahore disturbances were in our opinion not on the same scale as for instance the Quit-India Agitation, and the Satya-graha movement or the Civil Disobedience Movement and therefore it was extremely unwise for a national Government to lose their balance by an incident which could have been dealt with more wisely and equally sternly by milder means than Martial Law.

The subject has also been dealt with under the first heading and therefore we do not want to say more in this connection at this stage.

THE ADEQUACY OR OTHERWISE OF THE MEASURES TAKEN BY THE PROVINCIAL CIVIL AUTHORITIES TO PREVENT AND SUBSEQUENTLY TO DEAL WITH THE DISTURBANCES.

48. If the then Cabinet of the Punjab is a part of Provincial

36-
Civil Authority then it must be said that the measures taken by the Civil Authorities to prevent the disturbances were not only most inadequate the unwise; they were in fact a contributory cause.

First, they allowed the explosive material to attain unmanageable proportions right under their nose but did not try to do any thing which might improve the matters and restore peaceful conditions. It is an open secret that those who sponsored this agitation initially had peculiar relations with the Punjab Government and had been warm supporters of the Muslim League during the last elections, to the Punjab and Bahawalpur Legislatures. It is a common belief that the then Punjab Cabinet not only supported the activities of these gentlemen, but was actually lending strength to their activities by official action. It has been mentioned that several district officials openly headed processions in the Tehrik-i-Khatm-i-Nabuwat, in some districts. If this was the attitude of the Civil Authorities it can well be imagined what hopes were raised in the minds of agitators, and how sanguine they may be regarding the ultimate success of their efforts.

And then suddenly we find that as soon as direct action is started (the introduction of which had been wilfully or otherwise suffered by the Punjab Government and by the then Central Government) the policy of ruthless suppression was ushered in on a scale which is unprecedented. When the Franken-steins which the Government itself let loose became unmanageable they lost all control of their equilibrium and instead of dealing with the situation like cool and level-headed administrators, became most panicky, bringing untold misery to thousands of Pakistanis.

That the Civil Authorities could certainly prevent the disturbances can also be established if we go into the real meanings of the word "prevent". If it is meant that the stage of prevention arrives only when things reach a climax one may imagine the use of measures which are repressive; but if by prevention is meant a statesman-like approach to a live and burning national

problem then it can be said definitely that the Civil Authorities hopelessly failed in their duties. Never have in democratic countries big problems been allowed to grow under the very eyes of the administrators without something being done to solve them. It is only in bureaucratic systems that the approach adopted by our own Governments is tolerable. But even then such lack of vision as shown by our Governments and the Civil Authorities is hardly imaginable. Instead of going to the root-cause which ultimately led to the disturbances. When they did start they lost all balance and behaved like people who do not know what to do in a tense situation.

49. In our opinion such disturbances can be prevented by adopting one of the three courses of action:-

1. To accept the popular demands. For this purpose all those methods which are democratically followed should have been adopted e-g- to have fresh elections on this issue or to have a referendum.
2. To prove by reason or argument that the people's demand is unjustified and unsound; and
3. If the Government is not in a position at all to deal with big national problems then it should (as happens in all civilized democracies) make way for those who are qualified to deal with it.

It may also be added that without entering into the justification of the popular demands it is the duty of the Government to deal with them as and when they arise and shape themselves. But if a Government neither explains its attitude nor tells the people of its stand in a particular national issue yet secretly, and even avowedly, supports the popular demand till such time as the position gets out of control, then it is obvious that it has failed in its duty to prevent an ugly situation from arising. Statesmanship consists in dealing with problems before they become unmanageable. Viewed from this point the Civil Authorities (which in our opinion include the two Governments

Provincial and Central) failed in their duty and should be brought to book before the nation so that their fate may be an object lesson for the future generations.

It is well-known to the Government (the Provincial Civil Authorities) that ever since the birth of Pakistan the Qadiani Problem was assuming an ugly shape in the Punjab. Yet by their policies they actively encouraged the Qadianis to become more and more aggressive in their attitude, and supported those who were engaged in activities which resulted in these disturbances. Why could they not think of a peaceful solution of the Qadiani Problem, when the demand for declaring them as a minority was put forward in a democratic manner? Again why did they not adopt measures to deal with the Qadianis when they openly advocated murder of Ulema (Appendix 30)? Thirdly, when the notice for Direct Action was served on the Government why did they not take proper measures or steps to deal with the situation? And lastly, why did not the Government acquit itself of its responsibilities by atleast placing the whole issue before the Provincial or the Central Legislatures so that the elected representatives of the people may be in a position to give a lead to their constituents and the problem may be settled one way or the other?

In our opinion, therefore, both the Central and the Provincial Governments failed in their duty to prevent the disturbances. But as Law and Order is a provincial subject we venture to opine that the responsibility of the Provincial Government is direct and greater than that of the Central Government. Their inaction and impolitic handling of the situation is further aggravated when we notice that in individual cases they have not shirked from putting the Safety Act and other extraordinary preventive measures into use and yet they did not raise their little finger for full ten months when a veritable storm was brewing in the Province which might one day create an unmanageable situation.

This leads us on to bring to the notice of the Hon'ble Court certain allegations which were made on the floor of the Punjab Legislative Assembly that Mian Muntaz Muhammad Khan

Daultana, the then Prime Minister of Punjab, was at the back of the agitation for some personal ends of his own.

The Hon'ble Court can summon official record from the assembly and can examine those legislators who made these allegations regarding proffs of their assertions.

One thing more is significant in this respect. Why was it that Karachi was made the storm centre of this agitation in the beginning although the real issue between Muslims and Qadianis was mostly confined to the Punjab where the Qadianis have their stronghold? The Direct Action leaders avoided clinching the issue in the Punjab where it had originated and where its solution would have been really effective.

Again, after the arrest of the Direct Action leaders the storm centre was changed from Karachi to the Punjab and direct action was started there in full vigour. In this turmoil leaders like Maulana Maudoodi came forward to stem lawlessness and stood aloof from direct action even at the risk of personal unpopularity. Confusion at this point becomes very confounded when we notice that the Prime Minister of Pakistan eulogises the attitude of those leaders and organisations which stood aloof from the direct action and it is those very leaders and organisations which are being victimised in the Punjab, since the 17th of March (when Kh. Nazim-ud-Din made the statement on the floor of the Constituent Assembly).

50. Regarding the last part of the terms of reference No.3, it is submitted that some thing has been said already to complete the picture. It is to be noted that here again the Civil authorities did not deal with the disturbances at all wisely. Instead of allowing the civil police to deal with the situation they requisitioned the services of the Border Police who were more or less ignorant about the local conditions and thus acted like a foreign force. So unwise was this action of the Government that in spite of unadulterated repression that was practiced on the citizens of Lahore, "artificial law

had to be imposed..

Another view is that the Border Police along with the Civil Police aggravated the situation by dealing with the disturbances in a repressive manner and thus contributed to the worsening of the situation rather than easing it..

1. Indiscriminate firing on peaceful processions and " shooting to kill" instead of "shooting to disperse" which was indulged in by the police steeled the hearts of the people against the civil authorities.. It has been brought to the notice of the Jama'at that a number of persons were killed in Lahore by Police firing and a lot more who did not die received bullet wounds in the upper part of their bodies and on their back and not on their legs.

2. College and School boys were fired at in a savage manner when they came out of their institutions..

3. Indiscriminate firing was indulged in the streets of Lahore without any reason and probably to strike terror in the minds of the peoples- an action which was entirely uncalled for.

4. Shooting at people who were sitting in their shops.

5. Funeral processions were fired at..

6. Dead bodies were concealed giving rise to all sorts of ugly rumours regarding the number of deaths..

Such was the unwise behaviour of the Civil Authorities (specially of the Border Police) that the members of the Government services who have been known for their loyalty could not restrain themselves and came out of their offices as a protest against the naked repression.

51. To sum up, the Jama'at is of the view that:-

1. The responsibility for the disturbances lies on the following:-

a. Qadianis.

b. The Provincial Government.

c. The Central Government.

d. Elements responsible for direct action.

2. The situation leading to the declaration of Martial Law.

in Lahore on 6th of March has been detailed above and it will suffice to say in this connection that it may be referred to in its entirety. We may be permitted to add that ugly rumours about the acute political differences between the Centre and the Province in the policy of playing the one against the other may also be contributory circumstance leading to the imposition of Martial Law. In our view the imposition of Martial Law was entirely unjustified.

3. The Provincial Civil Authorities did not even remotely attempt to prevent the disturbances before they occurred and hopelessly failed in their duties to deal with them by their unwise, panicky, undemocratic and uncalled for measures.

I verify that the contents of the above statement are true and correct according to the best of my information received and believed to be true.

Sd/ Malik Muhammad Said Ahmad.

Dated: The 31st of July, 53. Amir-i-Jama'at-i-Islami, Punjab,
Lahore.

صرف دنیوی چیز نہیں بلکہ دین کا بھی حصہ ہے۔
 روزنامہ "الفضل" قادیان
 مورخہ ۱۶ مئی ۱۹۲۷ء
 از خلیفۃ المسیح الثانی

صفحہ ۲۲

مرزا صاحب محمد رسول اللہ ہیں۔

۳۹۔

ایک غلطی کا ازالہ (اشتہار) میں حضرت مسیح موعود
 نے فرمایا کہ محمد رسول اللہ والذین امنوا باللہ اشداً علی الکفار
 رحماً بینہم کے الہام میں محمد رسول اللہ سے مراد میں ہوں اور
 محمد رسول اللہ خدا نے مجھے کہا ہے۔ اب اس الہام سے
 دو باتیں ثابت ہوتی ہیں۔

(۱) یہ کہ آپ (مرزا صاحب) محمدؐ میں اور آپ کا محمد ہونا

علماً رسول اللہ ہونے کے نہ کسی اور لحاظ سے۔

(۲) آپ کے صحابہ آپکی اس حیثیت سے محمد رسول اللہ

ہی کے صحابہ میں جو اشداً علی الکفار اور رحماً بینہم

کی صفت کے مصداق ہیں۔

اخبار "الفضل" قادیان جلد نمبر ۳

پرچہ نمبر ۱۰ مورخہ ۱۵ جولائی ۱۹۱۵ء

کیونکر ممکن تھا کہ میں اس سلطنت کا بدخواہ ہوتا یا کوئی نا جائز باغیانہ منصوبہ اپنی جماعت میں پھیلاتا جبکہ میں بیس برس تک یہی تعلیم اداعات گورنمنٹ انگریزی کی دیتا رہا۔ اور اپنے مہم دوں میں یہی ہدائیں جاری کرتا رہا تو کیونکر ممکن تھا کہ ان تمام ہدایتوں کے برخلاف کسی بغاوت کے منصوبہ کی میں تعلیم کروں۔ حالانکہ میں جانتا ہوں کہ خدا تعالیٰ نے اپنے خاص فضل سے میری اور میری جماعت کی پناہ اس سلطنت کو بنا دیا ہے۔ یہ امن جو اس سلطنت کے زیر سایہ ہمیں حاصل ہے۔ نہ یہ امن مکہ معظمہ میں مل سکا ہے۔ نہ مدینہ میں اور نہ سلطان روم کے پائیدہ تخت قسطنطنیہ میں۔ پھر میں خود اپنے آرام کا دشمن ہوں۔ اگر اس سلطنت کے بارے میں کوئی باغیانہ منصوبہ دل میں مخفی رکھوں اور جو لوگ مسلمانوں میں سے ایسے بد خیال جہاد اور بغاوت کے دلوں میں مخفی رکھتے ہوں۔ میں انکو سخت نادان۔ بد قسمت ظالم سمجھتا ہوں کیونکہ ہم اس بات کے گواہ ہیں کہ اسلام کی دوبارہ زندگی انگریزی سلطنت کے اس بخش سایہ سے پیدا ہوئی ہے۔ تم چاہو دل میں مجھے کچھ کہو۔ گالیان نکالو یا پھلے کی طرح کافر کا فتویٰ لکھو مگر میرا اصول یہی ہے کہ ایسی سلطنت سے دل میں بغاوت کے خیالات رکھنا یا ایسے خیال جن سے بغاوت کا احتمال ہو سکے سخت بد ذاتی اور خدا تعالیٰ کا گناہ ہے۔ بہتیرے ایسے مسلمان ہیں جن کے دل کچھ صاف نہیں ہونگے۔ جب تک انکا یہ اعتقاد نہ ہو کہ خون مہدی اور خونی مسیح کی حدیثیں تمام افسانہ اور کہانیاں ہیں۔

ترویاق القلوب ص ۲۵

اور میں دعوے سے کہتا ہوں کہ میں تمام مسلمانوں میں سے اول درجہ کا خیر خواہ گورنمنٹ انگریزی کا ہوں۔ کیونکہ مجھے تین باتوں نے خیر خواہی میں اول درجہ پر بنا دیا ہے۔ اول والد مرحوم کے اثر نے دوم۔ اس گورنمنٹ عالیہ کے احسانوں نے۔ سوم۔ خدا تعالیٰ کے الہام نے۔

..... نتائج کے لئے ہمیں ایک اور قدم آگے بڑھنا ہوگا اور کسی نہ کسی ملک میں اتحادیت کی اکھریت پیدا کرنی ہوگی۔ ہمیں یہ پتہ نہیں کہ پہلے یہ امر کہاں نصیب ہوگا لیکن ہماری جماعت کو کوشش کرنی چاہئے کہ وہ اس امر کے حاصل کرنے میں اول ہو۔"

خطبہ جمعہ نمبر ۲۲ مرزا بشیر الدین
 محمود صاحب فرمودہ ۲۳ جون ۱۹۵۰ء
 "الفضل" ۵ جولائی ۱۹۵۰ء

مخالفت پاکستان

۳۲

"حقیقت یہ ہے کہ جب تک ہندو مسلمان میں اختلاف
 اتنا رہا کہ ہمیں پہنچا میری کوشش تھی کہ کسی طرح ملک تقسیم نہ ہو
 اور اسکے راہ میں میں نے اپنے ذاتی خیالات کی دفعہ بالا رکھے تھے
 مگر کوئی الہام شائع نہیں کیا۔ مگر جب مئی ۱۹۴۷ء میں یہ بات ظاہر
 ہو گئی کہ اب یہ اختلاف مٹائے نہیں مٹ سکتا میں نے اپنی رائے
 بدل لی اور پورے زور سے پاکستان کی تائید شروع کر دی۔"

تحریر مرزا محمود صاحب امام جماعت احمدیہ
 "الفضل" ۹ مارچ ۱۹۵۰ء

انگیزوں کی حمایت

۳۵

صفحہ ۲۳

میری عمر کا اکثر حصہ اس سلطنت انگیزی کی تائید میں گزرا
 ہے اور میں نے مانت جہاد اور انگیزوں کی اداعت کے بارے میں
 اس قدر کتابیں لکھی ہیں اور اشتہار شائع کئے ہیں کہ اگر وہ رسائل
 اور کتابیں اکٹھی کی جائیں تو پچاس الفاظ ان سے بھر سکتی ہیں
 میں نے ایسی کتابوں کو تمام سالک عرب اور مصر اور شام اور کابل اور
 روم تک پہنچا دیا ہے۔ میری ہمیشہ کوشش رہی ہے کہ مسلمان اس
 سلطنت کے سچے خیر خواہ ہو جائیں۔ اور مہدی خونی اور مسیح خونی
 کی بے اصل روایتیں اور جہاد کے جوش دلانے والے مسائل جو احمقوں کے
 دلوں کو خراب کرتے ہیں ان کے دلوں سے محذوم ہو جائیں۔ پھر

" اس وقت موٹے موٹے محکمے فوج - پولیس - ایڈمنسٹریشن - ریلوے - فائننس - اگروٹنس - کسٹمز - انجینئرنگ وغیرہ میں - عام طور پر دیکھا جاتا ہے کہ ہمارے نوجوانوں میں سے جو اٹھتا ہے - فوج میں بھرتی ہو جاتا ہے - اس کے نتیجہ میں ہمارا پروفیشن (Proportion) دوسرے محکموں کی نسبت سے بہت زیادہ ہے - مگر صرف ایک ہی محکمہ میں ہمارے نوجوانوں کا جونا ہمیں جماعتی فائدہ نہیں پہنچا سکتا - واضح رہے کہ نظارتِ خدا کا اس بیان سے یہ مقصد ہے کہ فوج میں صرف کسٹمز وغیرہ کے حصول کے لئے جانا اور اس کے مختلف شعبوں کو نذر انداز کرنا درست طریق نہیں - بلکہ فوج کے مختلف شعبوں میں جانا چاہیے تاکہ جماعتی مفاد حاصل ہو۔"

(ناظرِ تعلیم و تربیت رپورٹ)
" الفضل " مورخہ ۱۹ جنوری ۱۹۵۲ء

بلوچستان پر قبضہ کرنے کے ارادے |

" اسی جگہ پر جب میں نے تقریر میں کہا کہ اگر تم تبلیغ کرو تو بلوچستان جسے چھوٹے صوبے کو احمدی بنا لیا کوئی مشکل امر نہیں تو پولیس کے بعض نمائندوں نے کتنا جھوٹ بولا یہی علاقہ ہے جس کے متعلق میں نے کہا تھا کہ بہت چمڑا سا ہے اگر تم کوشش کرو - تبلیغ کرو اور مدد دی گئی جذبات لیکر لوگوں کے پاس جاؤ تو یہ سارا علاقہ احمدی ہو سکتا ہے - اس بات پر تین سال گزر گئے ہیں - لیکن اس کام کو کرنے کی طرف کوئی توجہ نہیں دی گئی - بے شک کتنے بھونکتے رہیں گے اور ٹافلہ چلتا رہے گا اگر ہمارے پاس افراد کی زیادتی نہیں تو ہم دنیا میں صحیح جمہوریت کو قائم نہیں کر سکتے پس غلبہ حاصل کرنے کا قاعدہ یہی ہے پہلے چھوٹے چھوٹے ملکوں میں اکثریت بنائی جائے اور پھر غلبہ حاصل کیا جائے

قتل کرائے آئے ہیں۔ - ان سب کے خون کا بدلہ لیا جائے گا۔

(۱) علامہ شاہ بخاری سے

(۲) ملا بدایونی سے

(۳) ملا احتشام الحق سے

(۴) ملا محمد شفیع سے

(۵) ملا مودودی (پانچواں سوار سے)

"الفضل" ۱۵ جولائی ۱۹۵۲ء

- ۲۵

محکوم پر قبضہ

۱

..... اگر وہ اپنے نوجوانوں کو دنیا میں کمانے پر بھی لائیں

تو اس طرح لگائیں کہ جماعت ان سے فائدہ اٹھا سکے۔ یہ میسر چال

کے طور پر نوجوان ایک ہی محکمہ میں چلے جاتے ہیں۔ حالانکہ

مشدد محکمے ہیں جنکے ذریعے سے جماعت اپنے حقوق حاصل کر

سکتی ہے۔ اور اپنے آپ کو شر سے بچا سکتی ہے۔ جیتک

ان سارے محکموں میں ہمارے آدمی موجود نہ ہوں ان سے جماعت

پورا کام نہیں لے سکتی۔ مثلاً "موٹے موٹے محکموں میں سے فوج ہے۔

پولیس ہے۔ ایڈمنسٹریشن ہے۔ ریلوے ہے۔ فائننس ہے۔

اکاؤنٹس ہے۔ کسٹمز ہیں۔ اینجیئرنگ ہے۔ یہ آٹھ دس موٹے

موٹے صیفے ہیں جن کے ذریعے سے ہماری جماعت اپنے حقوق

محفوظ کر سکتی ہے۔ ہماری جماعت کے نوجوان فوج میں بے تحاشا

جاتے ہیں۔ اسکے نتیجہ میں ہماری نسب فوج میں دوسرے

محکموں کی نسبت سے بہت زیادہ ہے اور ہم اس سے اپنے حقوق

کی حفاظت کا فائدہ نہیں اٹھا سکتے۔ باقی محکمے خالی پڑے

ہیں۔ ہے شاہ آپ لوگ اپنے لڑکوں کو نوکری کرائیں۔ لیکن

وہ نوکری اسداریں کیوں نہ کرائی جائے جس سے جماعت فائدہ اٹھا

سکے۔"

خطبہ مرزا بشیر الدین محمود صاحب

فرمودہ ۲ جنوری ۱۹۵۲ء بمقام ربوہ روزنامہ

"الفضل" لاہور ۱۱ جنوری ۱۹۵۲ء

دوسرے لوگوں کو یہ تحریک کی جاتی ہے کہ وہ اپنے مکانات پر نشانات لگالیں تاکہ قتل عام کے وقت انہیں کوئی نقصان نہ پہنچے۔ سارے پاکستان میں ایسا ہو رہا ہے مگر کیا کسی نے اس پر نوٹس لیا ہے ؟ لیکن جہاں ساری جماعت موت کے منہ میں جا رہی ہے - تمہیں یہ نذر آ رہا ہے کہ ساری جماعت ایک آتش فشان پہاڑ پر کھڑی ہے تم ہوشیار ہو جاؤ "

اس بیان میں "مومن" کی تعریف کرتے ہوئے کہتے ہیں "اس وقت دینی جماعت پر جنون طاری ہوتا ہے اور ایسے جنون والا ایک بھی ایک کروڑ پر غالب آ جاتا ہے - ایک پاگل آدمی کو لے لو بلکہ ایک پاگل آدمی تو کیا ایک باؤلا کتا ہی جب شہر میں آ جتا ہے تو ساری پولیس اسکے پیچھے ہو جاتی ہے - سارے محلے والے بلکہ سارے شہر والے اسکے پیچھے دوڑ رہے ہوتے ہیں بڑے بڑے بہادر چھپ کر اپنی جانیں بچا رہے ہوتے ہیں"

الفضل مورخہ ۵ جولائی ۱۹۵۰ء

"جماعت احمدیہ پر چاروں طرف سے حملے ہو رہے ہیں مختلف جگہوں پر ہمارے خلاف جلسے منعقد ہو رہے ہیں - ہمارا کام یہ تھا کہ ایک سکیم کے تحت دشمن کا مقابلہ کرنے اور اسے کچل ڈالنے کی کوشش کرتے - لیکن صدر انجمن احمدیہ اور تحریک جدید کے اجلاسوں میں صرف دینی اور چونی کی بحثیں ہوتی ہیں اور انہوں نے کبھی یہ خیال نہیں کیا کہ جماعت کے مقابلے میں دشمن اپنی ساری قوتیں جمع کرتا ہے - انہوں نے اس چیز کے متعلق نہ کوئی فیصلہ کیا اور نہ مشورہ کیا اور نہ ہی کوئی سکیم تیار کی -"

الفضل ۷ مئی

"ہاں آخری وقت آن پہنچا ہے ان تمام علمائے حق کے خون کا بدلہ لینے کا جنکو شروع سے لیکر آج تک یہ خونی ملا

"الفضل" مورخہ ۹ مئی ۱۹۵۰ء میں چودھری ظفر اللہ صاحب کی ایک تقریر موجود ہے جس میں انہوں نے صاف طور پر کیا ہے کہ اپنے بیرونی ممالک کے دوروں کے دوران میں "اسلام" کی اشاعت کے امکانات کا مطالعہ کرتے رہے ہیں۔ اور پھر کہتے ہیں کہ "ہماری جماعت نے بیڑا اٹھایا ہے" کہ "اسلام" کا عملی نمونہ پیش کرے۔ یہ بات یاد رکھنے کے قابل ہے کہ قادیانیوں کے نزدیک اسلام سے احمدیت ہی مراد ہوتی ہے۔ اسکے علاوہ الفضل مورخہ یکم جون ۱۹۴۹ء میں امریکہ میں احمدیوں کے ایک جلسہ کی کارروائی درج ہے۔ جس میں سب سے زیادہ نمایاں تقریر چودھری صاحب نے کی اور اس سلسلہ میں ہونے والی کارروائی میں پورا حصہ لیا۔

چودھری صاحب کی ان سرگرمیوں کے خلاف مفتی اعظم مصر شیخ حسنین مخلوف نے قادیانیوں کے خلاف فتویٰ دیا۔ اور ساتھ ہی چودھری ظفر اللہ خان کو وزارت خارجہ سے علیحدہ کرنے کا مطالبہ حکومت پاکستان سے کیا۔ "کیونکہ ان کے اس عہدے پر فائز رہنے کی وجہ سے دوسرے ممالک بھی قادیانیت کے فتنے سے متاثر ہو رہے ہیں"

"تسنیم" ۹ جولائی ۱۹۵۲ء

"لوگ گمراہ تھے" کہ انکی مخالفت کیوں کی جاتی ہے۔ لوگ جمنجھلا اٹھتے ہیں کہ انکی عداوت کیوں کی جاتی ہے۔ لوگ چمڑتے ہیں کہ انہیں دکھ کیوں دیا جاتا ہے۔ لیکن اگر دکھ دینے اور گالیاں دینے کی وجہ یہی ہے کہ وہ ہمارا شکار ہیں تو پھر ہمیں گمراہانا نہیں چاہئے اور نہ کسی قسم کا فکر کرنا چاہئے۔ بلکہ ہمیں خوش ہونا چاہئے کہ دشمن یہ محسوس کرتا ہے کہ اگر ہم میں کوئی نئی حرکت پیدا ہوئی تو ہم اس کے مذہب کو کھاجائینگے"

"الفضل" ۱۲ جولائی ۱۹۴۹ء

"مثلاً" یہ دیکھا جا رہا ہے کہ کس طرح پاکستان میں ہمارے خلاف پراپیگنڈا کیا جاتا ہے۔ اور محلوں میں لوگوں کو اکسایا جاتا ہے کہ وہ ہمارے آدمیوں کو قتل کر دیں ہماری جائدادوں کو لوٹ لیں اور

"الفضل" ۷ دسمبر ۱۹۸۸ء میں تحریر ہے -

- ۲۲

"حضرت مسیح موعود فرماتے ہیں کہ میں وہ مہدی موعود ہوں اور گورنمنٹ برطانیہ میری تلوار ہے - جسکے مقابلہ میں ان علما کی کچھ پیش نہیں جاتی اب غور کرنے کا مقام ہے کہ پھر ہم احمدیوں کو اس فتح سے کیوں خوشی نہ ہو - عراق عرب ہو یا شام ہم ہر جگہ اپنی تلوار کو چمکا دیکھنا چاہتے ہیں"

- ۲۵

"برٹش بلوچستان - جو اب پاکی بلوچستان ہے - کی کل

آبادی پانچ یا چھ لاکھ ہے - یہ آبادی اگرچہ دوسرے ممالک کی

آبادی سے کم ہے - مگر بوجہ ایک یونٹ ہونے کے اسے بہت

بڑی اہمیت حاصل ہے - دنیا میں جیسے افراد کی قیمت ہوتی ہے

یونٹ کی بھی قیمت ہوتی ہے - مثال کے طور پر امریکہ کی کانسی ٹیوشن

ہے - وہاں اسٹینس سینٹ کے لئے ممبر منتخب کرتی ہیں - یہ نہیں

دیکھنا جاتا کہ کسی اسٹینٹ کی آبادی دس کروڑ ہے یا ایک کروڑ ہے

سب اسٹینٹس کی طرف سے برابر ممبرائے جاتے ہیں - غرض پاکی

بلوچستان کی آبادی ۵-۶ لاکھ ہے اور اگر ریاستی بلوچستان کو

ملایا جائے تو اسکی آبادی ۱۱ لاکھ ہے - لیکن چونکہ یہ ایک یونٹ

ہے اسلئے اسے بہت بڑی اہمیت حاصل ہے - زیادہ آبادی کو تو

احمدی بنانا مشکل ہے - لیکن تھوڑے آدمیوں کو احمدی بنانا کوئی

مشکل نہیں - پس جماعت اس طرف اگر پوری توجہ دے تو اس صوبے کو

بہت جلدی احمدی بنایا جا سکتا ہے یاد رکھو

تبلیغ اسوئٹ تک کامیاب نہیں ہو سکتی جب تک ہماری (BASE)

مضبوط نہ ہو - پہلے بیس (BASE) مضبوط ہو تو پھر

تبلیغ پھیلتی ہے - پس پہلے اپنی BASE مضبوط کرلو -

کسی نہ کسی جگہ اپنی BASE بنا لو - کسی ملک میں ہی بنا لو

اگر ہم سارے صوبے کو احمدی بنا لیں تو کم از کم ایک صوبہ تو ایسا

ہو جائے گا جس کو ہم اپنا صوبہ کہہ سکیں گے - اور یہ بڑی آسانی کے

ساتھ ہو سکتا ہے "

خطبہ خلیفہ بشیر الدین محمود صاحب کوئٹہ ۲۳ جولائی

۱۹۲۸ء "الفضل" ۱۳ اگست ۱۹۲۸ء

واجب القتل نہیں سمجھتے۔ وہ تدبیریں یہ عزت نہیں کرنا چاہتے۔
(اپنی جماعت کے لئے ضروری نصیحت از مرزا غلام احمد صاحب
مندرجہ تبلیغ رسالت جلد دہم ص ۱۲۳)

- ۲۱

* ایرانی گورنمنٹ نے جو سلوک مرزا علی محمد باب بانی فرقہ بابیہ اور
اس کے ایکس پیڈنٹ کے ساتھ محض مذہبی اختلاف کی وجہ سے کیا
اور جو ستم اس فرقے پر توڑے گئے وہ ان دانشمند لوگوں پر محض
مذہبی نہیں ہیں جو قریبوں کی تاریخ پڑھنے کے عادی ہیں اور پھر
سلطنت ترکی نے جو ایک یورپ کی سلطنت کہلاتی ہے۔ جو برتاؤ
بہاؤ اللہ بانی فرقہ بابیہ بہائیہ اور اسکے جلاوطن شدہ پیروں
۱۸۶۳ء سے لیکر ۱۸۹۲ء تک پہلے قسطنطنیہ پھر ایڈریا نیل اور
از ملہ کے جیل خانے میں کیا وہ بھی دنیا کے اہم واقعات پر اطلاع
رکھنے والوں پر پوشیدہ نہیں ہے۔ دنیا میں تین ہی بڑی سلطنتیں
میں اور تینوں نے جو تنگ دلی اور تعصب کا نعرہ اس شائستگی کے
زمانے میں دکھایا وہ احمدی قوم کہ یہ یقین دلاتے بغیر نہیں
وہ سکتا کہ احمدیوں کی آزادی تاج برطانیہ کے ساتھ وابستہ ہے۔
..... لہذا تمام سچے احمدی جو حضرت مرزا صاحب کو مامور
من اللہ اور ایک مقدس انسان تصور کرتے ہیں برون کسی خوشاند اور
چاپلوسی کے دل سے یقین کرتے ہیں کہ ہر ش گورنمنٹ انکے لئے خدا
ایزوی اور سایہ رحمت ہے اور اسکی ہمتی کو وہ اپنی ہمتی خیال کرتے
ہیں "

صفحہ ۲۸

"الفضل" ۱۳ ستمبر ۱۹۱۶ء

"الفضل" مورخہ ۲ جولائی ۱۹۱۲ء میں حادثہ مسجد کانپور میں
شہید ہونے والوں کو مقتول باغیوں کا لقب دیا گیا۔

- ۲۲

اسی طرح ۱۹۱۸ء میں ترکوں پر انگریزوں کی "عظیم الشان فتح"
کے موقع پر قادیان میں چراغان کیا گیا۔
"الفضل" ۳ دسمبر ۱۹۱۸ء

- ۲۳

اس لئے نبی کریم نے حکم دیا تھا کہ حجاز سے مشرکوں کو نکال دو
ایسا علاقہ اس وقت تک ہمیں نصیب نہیں جو خواہ چھوٹے سے چھوٹے
ہو مگر اس میں غیر نہ ہوں - جیتک یہ نہ ہو اسوقت تک ہمارا
کام بہت مشکل ہے - اگر یہ نہ ہوا تو کام اور مشکل ہو جائیگا -
خطبہ جمعہ میان محمود احمد خلیفہ
"الفضل" جلد ۹ نمبر ۹۷ مورخہ ۱۲ مارچ ۲

" بلکہ اس گورنمنٹ کے ہم پر اس قدر احسان ہیں کہ اگر ہم یہاں
سے نکل جائیں تو نہ ہمارا مکہ میں گزارا ہو سکتا ہے اور نہ تسلط
میں تو پھر کس طرح ہو سکتا ہے کہ ہم اسکے برخلاف کوئی خیال
اپنے دل میں رکھیں "

ملفوظات احمدیہ جلد اول ص ۱۲۶

" میں اپنے کام کو نہ مگرے میں اچھی طرح چلا سکتا ہوں نہ
مدینے میں - نہ روم میں - نہ شام میں - نہ ایران میں - نہ کابل
مگر اس گورنمنٹ میں جسکے اقبال کے لئے دعا کرتا ہوں "
تبلیغ رسالت مرزا صاحب جلد ۶ ص ۶۹

" یہ تو سوچو کہ اگر تم اس گورنمنٹ کے سائے سے باہر نکل جاؤ
تو پھر تمہارا ٹھکانا کہاں ہے - ایسی سلطنت کا بھڑا نام تو لو
جو تمہیں اپنی پناہ میں لے لے گی - ہر ایک اسلامی سلطنت
تمہارے قتل کرنے کے لئے دانت پس رہی ہے - کیونکہ انکی نگاہ
میں تم کافر اور مرتد ٹھہر چکے ہو - سو تم اور خدا داد نعمت کی
قدر کرو - اور تم یقیناً "سمجھ لوگے کہ خدا تعالیٰ نے سلطنت انگریز
تمہاری بھلائی کیلئے ہی اس ملک میں قائم کی ہے اور اگر سلطنت
پر کوئی آفت آئے تو وہ آفت تمہیں بھی ناہود کر دیگی
ذرا کسی اور سلطنت کے زور سایہ رہ کر دیکھ لو کہ تم سے کیا سلطنت
کیا جاتا ہے - سنو ! انگریزی سلطنت تمہارے لئے ایک رحمت ہے
تمہارے لئے ایسا برکت ہے - اور خدا کی طرف سے تمہاری وہ سہر ہے
پس تم دل و جان سے اس سہر کی قدر کرو اور ہمارے مخالف جو مسلمان
ہیں ہزار ہا درجہ ان سے انگریز بہتر ہیں - کیونکہ وہ ہمیں

" ہمارے لوگ بار بار پوچھتے ہیں - میں کہتا ہوں کہ تم جتنی دفعہ پوچھو گے اتنی دفعہ میں یہی جواب دوں گا کہ غیر احمدی کے پیچھے نماز پڑھنی جائز نہیں ! جائز نہیں !! جائز نہیں !!! "

" انوار خلافت " ص ۸۹

غیر احمدی سے ہماری نماز میں الگ کی گئیں - انکو لڑکی دینا حرام قرار دیا گیا - انکے جنازے پڑھنے سے روکا گیا - اب باقی رہ گیا ہے ؟ جو ہم ان سے ملکر کر سکتے ہیں - دوسرے کے تعلقات ہوتے ہیں ایک دینی دوسرے دنیوی - دینی تعلق کا سب سے بڑا ذریعہ عبادت کا اکٹھا ہونا ہے اور دنیوی تعلقات کا ہماری ذریعہ رشتہ ناخہ ہے - سو یہ دونوں ہمارے لئے حرام قرار دئے گئے - اگر کہو کہ ہم کو انکی لڑکیاں لینے کی اجازت ہے - تو میں کہتا ہوں کہ ہماری لڑکیاں لینے کی بھی اجازت ہے اور اگر یہ کہو کہ غیر احمدی کو سلام کیوں کیا جاتا ہے تو اس کا جواب یہ ہے کہ حدیث سے ثابت ہے کہ نبی کریم نے بعض اوقات یہود تک کو سلام کا جواب دیا ہے - ہاں اشد مخالفین کو حضرت مسیح موعود (مرزا صاحب) نے کبھی سلام نہیں کیا اور نہ ہی انکو سلام کہا جائز ہے - غرض ہر ایک طریقے سے ہم کو مسیح موعود نے غیروں سے الگ کر دیا ہے - ایسا کوئی تعلق نہیں جو اسلام نے مسلمانوں کے ساتھ خاص کیا ہو اور پھر ہم کو اس سے روکا نہ گیا ہو -

کلمۃ الفعل مصنفہ مرزا بشیر احمد قادیانی
مندرجہ رسالہ ریویو آف ریلیجز ص ۱۶۹ جلد ۱۲

" احمدیوں کے پاس ایک چھوٹے سے چھوٹا شکرہ بھی نہیں جہاں احمدی ہی احمدی ہوں - کم از کم ایک علیحدہ مرکز بنالو اور جب تک ایک ایسا مرکز نہ ہو جس میں کوئی غیر نہ ہو - اس وقت تک تم مطلب کے مطابق امور جاری نہیں کر سکتے اور نہ اخلاق کی تعلیم ہو سکتی ہے اور نہ پورے طور پر تربیت کی جا سکتی

۱۰- " جو شخص ہماری فتح کا قائل نہ ہوگا صاف سمجھا جائیگا " کہ اسکو ولد الحرام بننے کا شوق ہے " انوار الاسلام ص ۱۰

۱۱- " تمہیں دوسرے فرقوں سے جو دعویٰ اسلام کرتے ہیں کلی ترک کرنا پڑیگا " حاشیہ تحفہ گو لڑویہ ص ۲۷

۱۲- " یہ جو ہم نے دوسرے مدعیان اسلام سے قطع تعلق کیا ہے اول تو یہ خدا تعالیٰ کے حکم سے تھا نہ اپنی طرف سے اور دوسرے وہ لوگ رہا پرستی اور دوسری خرابیوں میں خدا سے ہٹ گئے ہیں - اور ان لوگوں کو انکی ایسی حالت کے ساتھ اپنی جماعت کے ساتھ ملانا یا ان سے تعلق رکھنا ایسا ہی ہے جیسا کہ عدہ اور تازہ دودھ میں بگڑا ہوا دودھ ڈال دین جو سڑ گیا ہے اور اس میں کھڑے پڑ گئے ہیں اس وجہ سے ہماری جماعت کسی طرح ان سے تعلق نہیں رکھ سکتی اور نہ ہمیں ایسے تعلق کی حاجت ہے " ارشاد مرزا غلام احمد مندرجہ رسالہ

" تشہید الانعام " قادیان جلد نمبر ۶ نمبر ۸ ص ۱۱۱

۱۳- (صفحہ ۵۰) " خدا تعالیٰ جانتا ہے کہ ایسا جماعت تیار کرے پھر جان بوجھ کر ان لوگوں میں گھسنا جن سے وہ الگ کرنا چاہتا ہے منشائے الہی کی مخالفت ہے - میں تم کو تاکید کرتا ہوں کہ غیر احمدی کے پیچھے نماز نہ پڑھو " "الحکم" ۷ فروری ۱۹۰۳ء

۱۴- " ہمارا یہ فرض ہے کہ ہم غیر احمدیوں کو مسلمان نہ سمجھیں اور ان کے پیچھے نماز نہ پڑھیں - کیونکہ وہ خدا تعالیٰ کے ایک نبی (مرزا غلام احمد) کے منکر ہیں - یہ دین کا معاملہ ہے اس میں کسی کو اپنا اختیار نہیں کہ کچھ کر سکے " انوار خلافت " مصنفہ مرزا محمود احمد صاحب

قادیان ص ۹۰

حضرت عیسیٰؑ تک تمام انبیاء کو مانتے ہیں لیکن صرف رسول اللہ ﷺ کی رسالت کے منکر ہونے کی وجہ سے کافر ہیں۔ اسی طرح غیر احمدی مرزا صاحب کی نبوت سے منکر ہو کر کفار ہیں شاہد ہیں اللہ کی طرف سے ایک مامور آیا جس کو ہم نے مان لیا اور انہوں نے نہیں مانا۔

مضمون عبدالقادر صاحب متعلم جامعہ ملیہ
مندرجہ اخبار "الفضل" جلد ۱۰ نمبر ۹۹
مورخہ ۲۱ جون ۱۹۲۳ء

(صفحہ ۵۱) ۶ -

"پس یہ ایک یقینی بات ہے کہ حضرت مرزا صاحب نے جہان کہیں بھی غیر احمدیوں کو مسلمان کہہ کر پکارا ہے وہاں صرف یہ مطلب ہے کہ وہ اسلام کا دعویٰ کرتے ہیں ورنہ آپ حسب حکم الہی اپنے منکروں کو مسلمان نہ سمجھتے تھے"

"کلمۃ الفصل" مندرجہ رسالہ ریویو آف ریلیجیوز ۱۲۶
نمبر ۳ جلد ۲

۷ -

"کل مسلمانوں نے میری دعوت کو قبول کر لیا ہے اور میری دعوت کی تصدیق کر لی ہے۔ مگر کدچوں اور بدکاروں کی اولاد نے مجھے نہیں مانا۔"

"آئینہ کنالٹ" صفحہ ۵۲۷ مرزا صاحب

۸ -

"جو شخص میرا مخالف ہے وہ عیسائی - یہودی - مشرک اور جہنمی ہے۔"

نزول المسیح صفحہ ۲ تذکرہ ۳۲۷
تحفہ گوشتویہ صفحہ ۳۱ تبلیغ رسالت جلد ۹ ص ۶۷

۹ -

"بلاشبہ ہمارے دشمن یہاں تک کہ خنزیر ہو گئے اور ان کی عورتیں کتوں سے بھی بڑھ گئیں"

"نجم الہدیٰ" ص ۱۰ "درمیں" ص ۲۹۲

-۲-

خدا تعالیٰ نے میرے پر ظاہر کیا ہے کہ ہر ایک جو شخص جس کو میری دعوت پہنچی ہے اور اس نے مجھے قبول نہیں کیا وہ مسلمان

نہیں ہے۔"

ارشادات مرزا غلام احمد

مندرجہ رسالہ ذکر الحکیم صفحہ ۶-۲۲ مرتبہ

ڈاکٹر عبدالحکیم واز اخبار الفضل مورخہ ۱۵ جنوری ۱۹۳۵ء

-۳-

"کل مسلمان جو حضرت مسیح موعود کی بیعت میں شامل نہیں ہوئے خواہ انہوں نے حضرت مسیح موعود کا نام بھی نہیں سنا وہ کافر اور دائرہ اسلام سے خارج ہیں"

"آئینہ صداقت" مصنفہ مرزا بشیر الدین محمود احمدی

خلیفہ قادیان صفحہ ۳۵

-۴-

"ہم چونکہ آپ کو نبی مانتے ہیں اور غیر احمدی آپ کو نبی نہیں مانتے اس لئے قرآن کریم کی تعلیم کے مطابق کہ کسی ایسا نبی کا انکار بھی کفر ہے۔ غیر احمدی کافر ہیں"

بیان مرزا بشیر الدین محمود احمد صاحب

یا اجلاس سب جج عدالت گورداسپور

مندرجہ الفضل ۲۶-۲۹ جون ۱۹۳۲ء

-۵-

"ایک دن نماز عصر کے بعد خود جناب خلیفہ صاحب

(بیان محمود احمد صاحب) سے اس بارے میں میری گفتگو ہوئی

کہ وہ غیر احمدیوں کی کیوں تکفیر کرتے ہیں۔ اس گفتگو کا خلاصہ میں ذیل میں درج کرتا ہوں :-

خاکسار - کیا یہ صحیح ہے کہ آپ غیر احمدیوں کو کافر سمجھتے ہیں ؟

خلیفہ صاحب - ہاں یہ درست ہے۔

خاکسار - اس تکفیر کی بنا کیا ہے ؟ کیا وہ کلمہ گو نہیں ہیں ؟

خلیفہ صاحب - بے شک وہ کلمہ گو ہیں۔ لیکن ہمارا اور انکا اختلاف فروعی نہیں

اصولی ہے نہ مسلم کیلئے توحید پر۔ تمام انبیاء پر۔ ملائکہ پر اور

کتب آسمانی پر ایمان لانا ضروری ہے۔ اور جو ان میں سے کسی ایک

نبی اللہ کا منکر ہو جائے وہ کافر ہو جاتا ہے۔ جیسا کہ عیسائی

STATEMENT OF THE AHMADIYA ANJUMAN ISHAAT-I-ISLAM,
LAHORE ABOUT THE RECENT PUNJAB DISTURBANCES:

We are thankful to the Hon'ble Judges of the Court of Inquiry for affording us an opportunity to present our view-point in connection with the recent disturbances in the Punjab. We will confine our submissions mostly to the first of the terms of reference viz., the responsibility for the disturbances.

The anti-Ahmadiya agitation was started ostensibly on the religious issue of Khata-i-Nabuwat. The contention was that Ahmadis did not believe the Holy Prophet Mohammad to be the last Prophet; that they looked upon the Founder of their own movement Hazrat Mirza Ghulam Ahmad to be Prophet and all those who did not accept him as Kafirs. These beliefs, it was alleged, deeply wounded the religious susceptibilities of the Muslims and hence the wide-spread resentment against these doctrines, culminating in the disturbances. We humbly submit that this explanation for the disturbances is not borne out by facts. The Ahmadiya Anjuman Ishaat-i-Islam never subscribed to these beliefs. This Anjuman was founded in 1914 and among other things the two main foundation stones on which it was founded were (1) That the Holy Prophet Mohammad was the last prophet and no prophet could appear after him, the Founder of the Ahmadiya movement being only a Mujaddid and in no way a Prophet. (2) That all Muslims who recited the Kalima (بِشْرَةِ الْمَلِكِ مُحَمَّدٍ رَسُولِ اللَّهِ) no matter to which sects they belonged, were Muslims and no power on earth could turn them out of the pale of Islam. These basic doctrines which the Lahore Ahmadiya Movement was founded with the late Hazrat Maulana Mohammad Ali as its Amir are too well-known to need any substantiation. Even the leaders of the recent anti-Ahmadiya agitation are well-acquainted with the facts that the Lahore Section of the Ahmadiya Movement considers the Founder of the Movement

considers the Founder of the Movement to be only a Mujaddid and not Prophet and that it looks upon all 'Kalma-go' as brother Muslim, to which-ever sect they may belong. As a matter of fact the Lahore Section of Ahmadiya Movement devoted much of the time and energy to the refutation of the allegations that the Founder of the Ahmadiya Movement was a Prophet. The Amir of the Lahore Section Maulana Mohammad Ali discussed this basic doctrine of Islam the Khata-i-Nabuwat in full detail, in all its aspects, in the light of the Quran, the Hadees and the writings of Founder himself. This voluminous book entitled "Anabuwat-fil-Islam" (النبوة في الإسلام) may in fact be described as an encyclopedia of this doctrine of Khata-i-Nabuwat. A copy of this is herewith submitted for ready reference. Like-wise the Lahore Section concentrated on the fact that in the doctrine of Khata-i-Nabuwat lay the secret of the solidarity of the Muslims. The growing dissensions and sectarian disputes amongst the Muslims had greatly under-mined the strength and vitality of our great faith. It was the effort of the Lahore Section, therefore, to impress upon the Muslims the dangerous consequences of sectarianism and mutual dissensions. With this end in view it launched a vigorous propaganda to the effect that all Muslims are brothers and both the Quran and the Hadees want them to live and treat each

other as brothers. The idea was propagated with full force through the press and the platform. In fact the solidarity of all Muslims which subsequently came to be the main plank in the hands of the Qaid-i-Azam on which to build a united Muslim nationality in India was first conceived, preached and propagated by the Lahore Ahmadiya Movement.

A distinguished leader of this section of the Movement the late Hazrat Khawaja Kamal-ud-Din, founder of the Working Muslim Mission devoted a whole book to the eradication of the evil of sectarianism from amongst the Muslims. A copy of this book entitled: "Islam-shen-koe-firqa nahin" اسلام میں کوئی فرقہ نہیں ہے is also submitted herewith.

The Kalma Tayyaba, according to the Lahore Section forms the rallying point for all the scattered forces of Islam and must form the corner-stone of the solidarity of Islam and that of Pakistan. The Amir of the Lahore Section, Hazrat Maulana Mohammad Ali in the light of the Quran and Hadees discussed at a great length how un-Islamic the practice of declaring fellow-Muslims as Kafir, was. He has written a whole book on this topic entitled: "Takfir-i-Raddi-Ahl-i-Qibla"

(رد تکفیر اہل قبلہ) a copy of which is submitted.

It is futile, therefore, to suggest that the leaders of the anti-Ahmadiya agitation did not know true beliefs of the Lahore Section. Even while the agitation was in full swing, we did our best to warn the people against its dangerous consequences and full explained the correct views of the Lahore Ahmadiya Movement. Some of the tracts published during the agitation, copies of which are submitted, are as follows:-

(1) Mojooda agitation per ek Tabsara.

(موجودہ ایجیٹیشن پر ایک تبصرہ)

(2) Syed Attaullah Shah Bokhari ke nam maktub.

(سید عطاء اللہ شاہ بخاری کے نام مکتوب)

(3) Quran, Hadees, Fiqqa aur Hazrat Mirza Ghulam

Ahmad ke Kalam se Islam ke haqiqat aur musalman ki

taarif. (قرآن - حدیث - فقہ اور حضرت مرزا غلام احمد کے کلام سے

اسلام کی حقیقت اور مسلمان کی تعریف)

(4) Chand Mahroozat.

(چند مہروزات)

(5) Ahmadiyon kay kufar-o-Islam ka masla.

(احمدیوں کے کفر و اسلام کا مسئلہ)

(6) Kia Ahmadi murtad aur kafir hain?

(کیا احمدی مرتد اور کافر ہیں)

(7) Khatam-i-Nabuwat ka tahafaz kistarah ho sakta

hai.

(ختم نبوت کا تحفظ کس طرح ہو سکتا ہے)

(8) Ulama ka Fatawa aur Mirza Ghulam Ahmad.

(علماء کے فتاویٰ اور مرزا غلام احمد)

In addition to these, effort was made to give as

as possible through the press. Since in the Punjab this was not permissible under the Martial Law Rules, a statement fully giving the beliefs and practices of the Lahore Section was issued in the Dawn of Karachi dated April 6, 1953 and some other Karachi newspapers, over the signatures of the prominent members of this movement. It was reiterated in the statement that the Lahore Section believed the Holy Prophet Mohammad to be the last Prophet and looked upon every kalimago as a muslim and that it said funeral prayers of non-Ahmadiis and entered into matrimonial relations with them. In view of the whole history of this Anjuman and the literature produced by it in vindication of the doctrine of Khata-i-Nabuwat and subsequently, of the declarations of their views in the press for general information, there was absolutely no legal or moral justification for the leaders of the anti-Ahmadiya agitation to direct their campaign against the Lahore Section. The fact, however, that they made the Lahore Section equally the target of their virulent attacks belies their contention that they were prompted by the religious motives. Were their agitation really prompted by the safeguarding the doctrine of khata-i-nabuwat,

they should have had no quarrel with the Lahore Section of Ahmadiya Movement. It was thus a mere make-belief for the leaders of anti-Ahmadiya agitation to say that the agitation was prompted by purely religious motives.

-: Political Motives :-

The agitation, according to our reading had purely political motives behind it, so far as its leaders were concerned. Religion was imported to work up the passions of the masses. The main objective was to rouse public passions against the Central Government with a view to bringing about its down-fall and with that end in view diverse forces, each for ends of its own, made a common cause on the issue. It is not for this Anjuman to go into the details of this development, which we are sure, will transpire during the course of present Inquiry through several sources. To quote one instance, however, we will take a typical case that of the Jamaat-i-Islami and how it came to associate itself with the agitation. It is the avowed object of this movement to capture power by means, constitutional, or unconstitutional, violent or non-violent. Those who know the creed on which this organization is founded will bearout that the Jamaat-i-Islami is as much a totalitarian movement as communism, both in its

ideology and the technique to implement its programme of capturing power through mass revolution. Islam, according to this school of thought, does not permit freedom of thought and conscience. Every muslim must unquestionably submit to the interpretation of Islam as given by this movement, one of its fantastic ideas is that a muslim who renounces his faith must be punished with death. The dangerous consequences of such a creed may well be imagined. Any body whom this Jamaat pronounces to be un-Islamic in his beliefs or practices forfeits his life and property. Ever since the creation of Pakistan this Jamaat had been carrying on the propaganda that the Government of this new born state was un-Islamic. It was contended that since the Islamic constitution had not been adopted the Government of Pakistan had broken its basic promise with the people and was imposing an Un-Islamic constitution on the people. The propanganda was carried on for quite a long time with most deadly effect on the public mind. When, however, the Government called upon the Ulama including the Jamaat-i-Islami to help it in framing an Islamic constitution, the reply of the Jamaat-i-Islami was "Vacate the seat of authority, let have the reins of Govt. in our hands and we will give the people an Islamic constitution". The cat was thus out of the bag. It was not an Islamic

constitution which they really wanted, it was power which they wanted to capture. The Islamic constitution propaganda was only a stick with which they could beat the Government and work up popular passions against it. It will be recalled that just a little before the Anti-Ahmadiya agitation began, the Jamaat-i-Islami was carrying on its own agitation for an Islamic constitution known as the "Atth Nuqati Mutaliba" Eight Point Demand" (آٹھ نکاتی مسئلہ). The manifesto containing these demands was circulated broadcast throughout the country. But just in the meantime the anti-Ahmadiya agitation which had been so far brewing burst into a violent storm throwing all other political stunts into the background. The leader of the Jamaat-i-Islami saw his opportunity and, going out of his way, added the anti-Ahmadiya agitators demands to his own Eight Points Demand. It is thus obvious that this Jamaat joined the agitation simply to win popularity with the masses and divert the new mass energy towards under-mining the Government's authority. At the meeting of public leaders which was called by His Excellency the Punjab Governor, perhaps on March 5th, 1953 to consider ways and means to put down the disturbances, the Amir of the Jamaat-i-Islami declared that he undertook to call-off the whole agitation within a couple of hours if His Excellency could persuade the Central Government to accept the public demands against the Ahmadis. He was already talking in the strain of the leader of a successful popular revolt, dictating terms to the Govt. This is, however, just an illustration to show that the main driving force behind the agitation was to capture political power. What is true of Jamaat-i-Islami is true of every other organization or individual, official or non-official who participated

in this anti-Ahmadiya agitation.

: THE Founder's True Position:

We have already explained that there was absolutely no justification for the leaders of the anti-Ahmadiya agitation to direct their agitation against the Lahore Section. We would now briefly show that their charges against the Founder of the Ahmadiya Movement were equally baseless and unfounded. The Founder of the Ahmadiya Movement repeatedly declared that he never claimed to be a Prophet, that in fact he looked upon all claimants to Prophethood as kafirs and liars. The following are a few of his emphatic repudiations of the false charges brought against him by the Mullah:-

" I also curse the claimant to Prophethood"

(مجموعه اشتهارات صفحہ ۲۴۴)

" I consider a person claiming Prophethood after our Leader Prophet Mohammad an infidel and liar".

(اشتہار مورخہ ۲ اکتوبر ۱۸۹۱ء)

" He who is a denier of the finality of the Prophethood I consider him as infidel and outside the circle of Islam"

(مجموعه اشتہارات حصہ چہارم صفحہ ۲۴۳)

" And it does not behave me that I should claim Prophethood and get out of Islam and join the party of infidels"

(حماۃ البشری)

" A miserable fabricator who claims to be Messenger and Prophet can have no faith in the Quran"

(انجاء آتم حاشیہ صفحہ ۲۷) " These people have vorged a lie against me who say that this man claims to be a Prophet."

(حماۃ البشری)

Why the Confusion?

Despite these emphatic denials by the Founder how is it may be asked that there should still be some confusion about the true claims and position of the Founder of

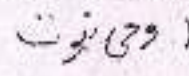
Ahmadiya Movement?

The whole confusion arises from the fact that very few people care to pause and ponder over the true significance of the doctrines of Khatm-i-Nabuwat. The Khatm-i-Nabuwat has a two-fold significance: firstly, that of the termination of Prophethood with the Holy Prophet Mohammad and secondly, that of the continuation of the Holy Prophet's spiritual blessings to the ends of time. The Ahmadiya Movement's interpretation of Khatm-i-Nabuwat satisfied both these conditions.

The Founder of this Movement devoted much of his literature to the elucidation of both these aspects of Khatm-i-Nabuwat. For a long time he refuted the common conception among the Ulama as to the second advent of Jesus, on this very ground. It is a common belief among the Musalmans that in the latter times when the religion of Islam would fall on evil days. Jesus Christ whom they suppose to be still alive would re-appear in person to put new life into the religion of Islam. In coordination with the Imam Mehdi, so goes the popular belief, Jesus would wage a war against non-muslims and convert them to Islam at the point of the sword. Both these views, argued the Founder, were against the basic doctrines of Islam. Jesus Christ was a Prophet of God, he said and according to doctrine of Khatm-i-Nabuwat, no prophet could appear after the Holy Prophet Mohammad.

It was, therefore, against the Quranic teachings to believe that Jesus would re-appear in person. All that the Hadees implied, he explained, was that some body from among the Ummat of the Prophet having the spiritual affinity to Jesus would appear to revive the Islamic faith. The second idea, he pointed out, was also against the Quranic teaching that there is to be no compulsion in the matter of religion. It was, therefore, absurd to believe, the Founder argued, that Jesus would come and make converts to Islam by force.

It is thus obvious that the Ahmadiya Movement has its very roots in the doctrine that no Prophet can appear after the Holy Prophet Mohammed. Time and again, as already shown from his writings, the Founder vehemently repudiated the allegations of the Ulama against him that he claimed to be a Prophet. Once he made the following declaration in the city of Delhi:-

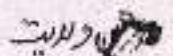
" I have heard that some of the leading Ulama of the city (Delhi) are giving publicity to false charges against me that I lay claim to Prophethood. I hereby declare that all this is complete fabrication. I am not a claimant of Prophethood. I believe that any claimant to Prophethood after our Lord and Master Mohammed Mustafa, may peace and blessing of God be on him, is a liar and disbeliever. It is my conviction that Divine Revelation () began with Adam and came to a close with the Holy Prophet Mohammed".

The fact is the Founder never claimed to be Prophet. Every time his opponents brought this charge against him, he strongly repudiated it. A Prophet invites people to profess faith in him. Those who refuse to accept him are denounced by him as kafirs. The Founder of this movement never once in his life called his rejectors as kafirs. He emphatically declared: " No one can become a kafir by rejecting my claims. This should clinch the whole issue. If the Founder really claimed to be Prophet, his rejectors would automatically become kafirs. But this was never the position of the Founder which conclusively proves that he never claimed to be a Prophet.

"Spiritual Experience".

How is it, it may be asked, that so much confusion should still exist about the Founder's true position, despite his repeated denials of the claim of Prophethood.

The reason is to be found in the second significance of Khatm-i-Nabuwat. As said before, Khatm-i-Nabuwat implies that the Holy Prophet's spiritual blessings would never come to an end, and that people in his Ummat would drink deep at the fountain of his spiritual blessings for all times to come. In other words, Prophethood has come to an end by the Holy Prophet Mohammad's spiritual blessings are as much operative today as in his life time. This is the necessary corollary of the doctrine of Khatm-i-Nabuwat. Prophethood came to an end because no new Prophet is needed, the Prophet Mohammad's spiritual force being a live force till eternity. Throughout the centuries, since the time of the Holy Prophet, there have been great spiritual luminaries who received spiritual life and light from the Holy Prophet. Contact with the Divine being the highest blessing of Nabuwat, hundreds and thousands of muslim saints attained personal experience, of God, through the Holy Prophet's spiritual force. A Hadees expressly points to this fact, saying: Prophethood came to a close but only its blessings in the form of Divine revelation (وحي) would continue." There is nothing new about this kind of spiritual experience which in religious parlance is known as Divine inspiration. Thousand of Muslim saints throughout the centuries were gifted with this blessing. In our own subcontinent there have been many of such spiritual luminaries who were in their day the recipients of Divine inspiration. Hazrat Khawaja Moheenud-Din Chishti of Ajmer, Hazrat Mujaddid Alfi Thani of Sirhand, Hazrat Nizamud-Din Aulia of Delhi and Hazrat Data Gunj Bakhsh of Lahore are a few such illustrious names.

This significance of Khatm-i-Nabuwat has been very often misunderstood by people. It is not realized that a Nabuwat whose spiritual blessings are not experienced by the people is to all intents and purposes a cessation of Nabuwat. This was never the intention of the doctrine of Khatm-i-Nabuwat. On the other hand, it implied that since the Holy Prophet's spiritual sun still shone as luminous as ever, no new prophet was needed and seekers after truth, could reach God through the same light. According to a Hadees, God Himself has promised that he would in every century raise a spiritual leader known as Mujaddid who would put new life into the faith of Islam. This Hadees of Mujaddid is admitted on all hands to be an authentic one. The history of Islam also confirms the truth of this Hadees. There never was a century when a Mujaddid did not appear. The name of Mujaddid Alfi-Sani of Sarhind is a household word in this country. All these Mujaddids & Saints were gifted with the blessings of the spiritual experience known as Divine revelation. ()

' Metaphorical use of the word Nabi'.

It has been a common terminology to describe this spiritual experience as a form or manifestation of Nabuwat. Hazrat Mujaddid Alfi-Sani discussed this at length and asserts that " The recipients of this spiritual experience, though not prophets, partake of some of the complexion of Prophethood". Likewise Hazrat Khawaja Mohinud-Din Chishti Ajmeri also refers to himself as having attained the spiritual heights of certain prophets and become the Masih-ibn-Maryam. The literature on Islamic Tassavuf is full of this metaphorical use of the word prophet as applying to saints and spiritual luminaries in this Ummat. Even the great Maulana Rumi describes a man of such spiritual eminence as " A prophet of his day", of course in a metaphorical sense. The Founder of the Ahmadiya Movement said neither

more nor less than what was said by all these spiritual leaders of the Ummat from time to time. In the Divine Revelation which he claimed to receive he was called by the epithet of 'Nabi' but every time such a word was used about him, he made it abundantly clear that meant no more than spiritual experience, and it in no way implied prophethood in the real sense of the word which had come to an end with the Holy Prophet Mohammad. In his very last book "Haqiqatul-Wahee" (حقيقت الوحي) he repeats "I have been designated a 'Nabi' by way of metaphor not in the real sense."

The Underlying Wisdom"

Why was it necessary, it may be asked, to bring in the word of Nabi which caused so much confusion in the public mind? The answer is that without this emphasis on spiritual experience it was not possible to prove conclusively that the blessings of the Prophethood of the Holy Prophet Mohammad are an unbroken process and are to continue up to the end of time. The view which denies such spiritual experience is tantamount to the confession that the Prophethood of the Holy Prophet Mohammad is no longer operative. This is the Ahmadiya view. The Ahmadiya Movement stands for the fact that the Prophethood of the Holy Prophet Mohammad is an ever-living reality and force; that its blessing can raise its true followers to great spiritual eminence. "once the need for emphasising the fact of spiritual experience being open to followers of the Prophet for all times by the metaphorical use of the word Nabi. It seems there was a Providential scheme behind the use of this term. Since the Ulama reduced Islam to a bundle of lifeless rites and rituals, forms and formulas, it was necessary to emphasize that Islam was something much more and far superior to these empty observances, that in fact; it aimed at the spiritual elevation of man, so much so as to bring man in the closest possible contact

with his Creator. It was a reminder to the Muslim Nation of these times that the Islamic way can never spring up from the kind of formalism and ceremonialism to which Islam has been reduced by Mullah but that the spark of true light comes through living contact with God. This was the wisdom underlying the use of the word Nabi in the revelations and writings of Founder. Nevertheless, since in their little knowledge of things spiritual the Mullahs raised a hue and cry, alleging that the Founder had claimed to be a Prophet, he made a declaration that to avoid this mis-understanding the word "abi might be considered deleted wherever it had been used in his writings.

In World Context:

A deeper significances of the emphasis on the word Nabi comes to light when considered in the larger context of contemporary human thought. The impact of Western sciences resulted in undermining faith in the spiritual values of life as never before in the history of mankind. The present age is an age of Godlessness. Never in the history of man was the truth of religion, God and spiritual values challenged with such force and on such a scale as today. Communism which is sweeping the world like wild fire is openly out to destroy the very idea of God from the human mind. The non-communistic world, though professing lip-loyalty to religion is so overwhelmed by the forces of materialism that spiritual values, as taught by the great Prophets have become mere stories of the past. And yet the universal craving of the human mind throughout the world is that material civilization stands doomed unless humanity re-discovers the spiritual meaning of life. Scientists and Philosophers of eminence are unanimous that either humanity must rediscover the spiritual foundation of life or it must perish. The West is looking towards

Islam for a spiritual contribution to contemporary life. Western thinkers have made no secret of the fact that the only hope of salvation for the present materialistic civilization lies in the spiritual values of Islam. The Ahmadiya movement in the sense of spiritual experience is the only answer to this universal craving of the modern mind. It is not the dry as dust formalism of the Mulla that can bring solace to the mind of modern humanity groping for life spiritual but the testimony of the Ahmadiya movement that God is not only a metaphysical speculation but a living reality, who speaks to man and reveals His Will to him and is accessible to him as ever before. Divine Revelation is the only conclusive line of demarcation between religion and irreligion. Hence the Divine Wisdom in emphasising the fact of personal spiritual experience in the person of the Founder of this Movement by the metaphorical use of the term "nabi".

It should be obvious from what has been said that Islam cannot fulfil the great role, which it is destined to play unless it is equipped with spiritual powers and spiritual experience which are the cravings of the modern mind. If Islam is to grow into the third world force which it must, it cannot be the empty ceremonial of Mulla which Islam is as dead as a door nail but the enlightened tolerant, progressive, dynamic, humanitarian, liberal, tolerant Islam is being gradually realized by eminent thinkers of the West who have come into impact with this movement through its missionary activities in Western countries, and its literature in Islam. The following few comments of eminent Western thinkers will give some idea of the force which this movement is proving to be in the advancement of the cause of Islam as a new world force:-

Professor C.C.Breg, says in his survey of Islam in Indonesia: " At the other end Europe too is experiencing a spiritual crises which is by no means a purely temporary phenomenon, but is, indeed in the last resort the inevitable outcome of that force which, since Europe's estrangement from Islam after the Crusades, has dominated its development: exaggerated individualism. This spiritual crises might possibly lead to the elimination of the greatest of the dangers which are not threatening the Muslim World.... thence perhaps new powers might be born amongst the Oriental People, which would check the present decay of Islam, or even turn up into new growth, If Europe were to continue along the lines which it is following just now. Who would deny the possibility at least of such a new development, after seeing for instance how movements like the Ahmadiya with its strong ethical power and its no doubt deep religious feelings are able to exercise a certain influence beyond what has so far been considered to be the frontier of Muslim territory" (Whither Islam page 308&309) " The Ahmadiya movement has become essentially a Muslim propagandist society though still looked upon with suspicion by the orthodox Ulama. To it belongs also the credit for the development of a modern Muslim apologetic which though not yet fully able to handle the Western technique of argumentation is far from negligible" (Ibid p.353)

" A quite different history stands behind the sect known as Ahmadiya which arose in the Punjab.... As the one section of Islam which has laid efforts to gain converts in England it is particularly interesting. In its general tendencies the Ahmadiya takes a middle path between orthodoxy and the rationalism of the Wahabites. Taken out of this environment the movement resolves

itself mainly into liberal Islam with perulianity that it has a definitely propagadist spirit and feels confident that it can make an appeal to Western "ations, an appeal which has already been made with some measure of success. "if it be thought that this success be insignificant it must be remembered that Missionary Progress in India, where the Muslim Community, is now the largest in the world, was slow" (Islam Act the Cross Roads, p.99 to 106).

Rev.H.Kreamer, the greatest critic of Muslims says: "The Ahmadiya are an interesting acception to the generally prevailing communal spirit of "Islam. They concentrate on religious propaganda and abstain from all politics----- In this respect they are very remarkable group in modern Islam, the only group that has purely Missionary aims. They are marked by a devotion zeal and self-sacrifice that call for genuine admiration, not with standing their harassing and bitterly aggressive tactics. Their Founder Mirza Ghulam Ahmad must have been a powerful personality"... Their vindication and defence of "Islam is accepted by many educated Muslims as the form in which they can remain intellectually loyal to Islam" (The Muslim World vol.XXI p.170,171.)

The Ahmadiya Movement:

Thus in no way supplants the Holy Prophet Mohammad's "Prophethood, as alleged by Mullah out of sheer ignorance or malice. It is a movement to plant the Prophet's light firmly and deeply in the heart of modern humanity.

The Real Cause:

It is only the uniformed or those with some axe of their own to grind that would insist that this movement in any way obscures the glory of the Prophethood of the Holy

prophet Mohammad or constitutes any aberration from the 1400 years old tradition of Islam. Where-ever it differs with the conservative interpretation of Islam, it takes good care to show that its contentions have the support of earlier authorities of the better days of Islam, even of the days of the Holy Prophet and his illustrious companions. Indeed in the course of its sixty years struggle, its principal contentions have come to be embodied in the general enlightened Muslim thought of the world. The bitter hostility to this movement in the earlier days had come to be replaced by a general tolerance, which became more pronounced during the critical days of the Pakistan movement, when Ahmadis & non-Ahmadis fought and suffered side by side for the establishment of Pakistan as a separate Muslim state. There is, therefore, no point in saying that the interpretation of Islam as presented by the Ahmadiya movement can be any cause for the recent disturbances. The real fact is that like so many similar events in history, it was case of un-informed religious sentiments exploited by un-scrupulous political interest. The history of Majlis-i-Ahrar is known to all. The founders of this organization were at one time ardent members of India National Congress. But with the growing prestige of the Muslim League their importance in the Indian National Congress had dwindled and they had to set up this new organization just to show to the Congress that they have influence on the Muslims. They never meant to do any good to the Muslims but acted throughout as the agents of the Congress influencing Muslim opinion in its interest. In whatever they did they looked after the Hindu interest as against the Muslims.

To cite just one instance, they were staunch supporters of the Nehru Report and launched a vigorous campaign to popularise it among the Muslims. They opposed the Pakistan Movement tooth and nail and vilified the Muslim League leaders in a most brazen-faced manner. When, therefore, Pakistan came to be established, as was to be expected, the frustrations of these people knew no bounds. They, therefore, started the anti-Ahmadiya agitation as a last resort to regain their lost prestige in the Muslim community.

We have already touched briefly upon the position of Maulana Abul-Ala Maudoodi another important figure in this agitation. He also never favoured the partition. What more, he came to regard himself as the man of the moment, the only man who should be implicitly obeyed by all Muslims were Islam to be restored to its pristine glory. He was as vehement in his denunciation of the Muslim League Leaders and the authorities responsible for the administration of Pakistan. No wonder he joined hands with the Ahrar when he found the anti-Ahmadiya Agitation capturing the imagination of the people. It was not any love for this agitation or its initiators but his hatred of the rulers of Pakistan that prompted him to take this step.

On the other hand Mian Muntaz Mohammad Khan Daultana who was the Chief Minister at that time, is an ambitious man whose appetite for power has no limits. Being a politician who had captured the Chief Minister-ship of the Punjab at a young age, the next position he could aspire after was the Premier-ship of Pakistan.

Endowed with riches, power, and intelligence he was ready to seize any opportunity for the fulfilment

of his ambition. The Ahrar and Maulana Maudoodi combined to create a situation in which they might be in a position to dominate Pakistan politics. Daultana took advantage of this situation and used both these parties for his own political ends. It is generally believed that he even subsidised the agitation. The Ahrar and Maulana Maudoodi carried on agitation in the name of Tahafazi-Khatm-i-Nabuwat and incited people by telling them that the finality of prophethood had been violated by the claims of Hazrat Mirza Ghulam Ahmad and that his followers were no better than infidels. They put forward three demands before the Government: (1) The Ahmadis be declared a non-Muslim minority. (2) Ahmadis be moved from all key posts in the administration & (3) Ch. Mohd Zafarullah Khan be dismissed from the office of Ministership. Thus the agitation went on step by step, the temper of its leaders went on rising, till they frankly preached violence & open rebellion.

Daultana watched the situation with inaction till the 5th March, 1953 when thinking that the movement had reached a stage where it was impossible to control it, declared his approval of it and proclaimed that he was sending his Ministers to the Central Government with the recommendation that the demands of the agitators be accepted.

This declaration was signal for the agitators to commit all kinds of crimes against the Ahmadis and the neutral civil population.

The situation had been deteriorating since the previous 3 or 4 months and on the 6th of March no one was safe, no property was safe, no body's honour was safe and any one could be called an Ahmadi and killed or roasted alive. There was reign of terror in the Punjab. The Ahmadiya Buildings, Lahore, where the offices of the Ahmadiya

Anjuman Ishaaat-i-Islam and of the Woking Muslim Mission are situated and where stands a mosque where the Lahori Ahmadis and their friends congregate for their Friday prayers were in imminent danger of being set on fire. The telephone and electric connections were cut off and the main thoroughfare, the Brandreth Road, was barricaded on both ends of the building to isolate them from the rest of the city, so much so that the army found it difficult to remove these barriers when it arrived on the scene. Cars were stopped to collect petroleum for arson. The agitators loitered about these buildings and shouted slogans abusing the Central Government and the Ahmadis and inciting people to set fire to the houses in the Ahmadiya Buildings. Most of the other cities of the Punjab were more or less in the same condition. The woeful story of the Ahmadis of Okara is a case in point. It was under these circumstances that the Martial Law was declared in Lahore. The army dealt with the situation firmly and very luckily order was restored within a short time. Indeed the army took control of the situation not an hour too soon. But for its timely intervention, the cities of the Punjab would have been reduced to a heap of ashes and corpses, in the course of another day and Pakistan would have suffered a disgrace from which it could never recover and all this, we must remember, in the name of a religion whose name (Islam) connotes peace and which stands for utmost tolerance and human brotherhood.

We have no hesitation in saying that the Provincial Governments hostility to the Centre led it to the adoption of a policy which completely paralysed the police forces. That even the threat of direct action held out to the Government by the leaders of the agitation found it absolutely unmoved clearly shows that it enjoyed the Provincial Government's approval. It had resources enough to crush the agitation at any stage if it so desired. It had the statutory right to use the army

on its own initiative for restoring order. That it did nothing of the kind shows that it had no intention to maintain law and order in the Province.

(General Secretary),
FOR AHMADIYA ANJUMAN ISHAAT-I-ISLAM: LAHORE

Dated Murree, the 6th August, 1953..

صفحہ ۷۵ کا عہدہ ہے ۔ جو جماعت کی اخلاقی تربیت اور دینی رہنمائی کے لئے
منتخب کیا جاتا ہے ۔ اور وہ انجمن کے ماتحت ہوتا ہے ۔

جنرل سیکرٹری
احمدیہ انجمن اشاعت اسلام لاہور
بذریعہ جوتسل خود

32/-

FATEH MUHAMMAD AZIZ,

ADVOCATE.

16-8-53.

سوال نمبر ۱) کیا احمدی اور غیر احمدی کا نکاح جائز ہے -

جواب - ہاں جائز ہے -

سوال نمبر ۲) (ب) - کیا اسکی معانعت کا کوئی حکم احمدیہ مسلک میں ہے -

جواب - ایسے نکاح کے خلاف عدم جواز کا کوئی حکم نہیں - البتہ جماعت کے باہمی اتحاد کو ہر ایسے اور مخالفین کے ہر اثرات سے بچانے کے لئے حضرت مرزا صاحب نے اپنی جماعت کو صرف اس قدر توجہ دلائی تھی کہ یہ قوانین مصلحت سے کہ جماعت کے اندر رشتے نا طے کئے جائیں - اور اس کی وجہ جماعت کے باہم اتحاد و محبت کی ترقی بتائی - شرعی اور پر نکاح کا ناجائز نہیں فرمایا -

حضرت مرزا صاحب نے اپنے ایک محرز مرید ڈاکٹر خلیفہ رشید الدین صاحب کی لڑکی جو موجودہ امیر جماعت احمدیہ ربوہ مرزا بشیر الدین محمود احمد صاحب کی سالی تھیں کا نکاح ایک غیر احمدی شخص سے کرنا منظور کیا - یہ نکاح آپ کی وفات کے بعد حضرت مولانا نور الدین صاحب مرحوم نے مسجد مبارک قادیان میں خود پڑھا -

سوال نمبر ۳ - جماعت احمدیہ کے نزدیک "امیر المؤمنین" کا مفہوم

کیا ہے ؟

جواب - ہمارے ہاں امیر المؤمنین کی کوئی اصطلاح موجود نہیں - صرف امیر جماعت

سوال نمبر (۱) کیا احمدیہ عقیدہ میں یہ شامل ہے کہ ایسے اشخاص کی جو مرزا صاحب کو نہیں مانتے نماز جنازہ پر فائدہ ہے -

الجواب - احمدیہ عقیدہ میں یہ بات شامل نہیں ہے -

سوال نمبر (ب) کیا احمدیہ عقیدہ میں ایسی نماز کے خلاف کوئی حکم ہے ؟

الجواب - ایسا کوئی حکم حضرت مرزا صاحب نے نہیں دیا - اس کے برخلاف

متعدد دفعہ یہ ارشاد کیا ہے کہ دوسرے مسلمانوں کا جنازہ جائز ہے -

"جو مخالف بڑا نہ بولتا ہو اس کا جنازہ جائز ہے"

(اقتباس از خط غلام قادر جیل نجل)

"متوفی اگر مکرر اور مکتوب نہ ہو تو اس کا جنازہ بے شک

پڑھ لیا جائے -

الحکم ۱۸ - اپریل ۱۹۰۲ء

اپنی وفات سے چند ماہ پیشتر بھی خود اپنے قلم سے لکھا -

"جو مسلمان ہماری ایذا کے درجے نہیں انکے جنازوں میں

شامل ہونا خوب اور مبارک ہے"

بدر ۳ مئی ۱۹۰۹ء

نماز جنازہ اسلام میں فرض کفایہ ہے لوگ عام طور پر بے نماز شخص کا جنازہ

پڑھنا پسند نہیں کرتے - ایسا ہی حضرت مرزا صاحب نے اپنے مخالف بد گرو

اور شر پسند لوگوں کا جنازہ پڑھنا پسند نہیں کیا -

اس میں جبرئیل وحی لے کر نازل نہیں ہوتے - بلکہ وہ وحی کی پہلی
دو اقسام میں سے کوئی قسم ہوتی ہے -

حضرت مرزا صاحب کی تحریروں میں بارہ میں پیش کی جاتی ہیں -
" اب جبرئیل بعد وفات رسول اللہ ہمیشہ کے لئے
وحی نبوت لاتے سے منع کیا گیا ہے "

ازالہ اوہام صفحہ ۵۷۵

" وحی نبوت نہیں بلکہ وحی ولایت جو زیر سایہ
نبوت محمدیہ اور یا تبع آنجناب صلی اللہ علیہ وسلم اولیا اللہ
کو ملتی ہے - اس کے ہم قائل ہیں "

مجموعہ اشتہارات جلد ۶ صفحہ ۲

قرآن کریم بعد خاتم النبیین کے کسی رسول کا آنا جائز نہیں
رکھتا خواہ وہ نیا رسول ہو یا پرانا ہو - کیونکہ رسول کو
علم دین توسط جبرئیل ملتا ہے اور یا ۳ نزول جبرئیل
یا پہرایہ وحی رسالت مسدود ہے "

ازالہ اوہام صفحہ ۷۶۱

میرا یقین ہے کہ وحی رسالت حضرت آدم صلی اللہ سے شروع
عوش اور حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم پر ختم ہو گئی -

اشتہار ۲ - اکتوبر ۱۸۹۱ء

عقیدے میں ایسے کافر کی سزا قرآن کریم نے جہنم بیان کیا ہے -

"ومن لم يؤمن بالله ورسوله فانا اعدنا للكافرين سمیرا"

الفتح ایت نمبر ۱۳

سوال نمبر ۲ - کیا مرزا صاحب کے وحی اور الہام کے طریق اور ذرائع وحی میں

جو نبی کریم صلی اللہ علیہ وسلم کے وحی و الہام کے تھے ؟

الجواب - آنحضرت صلی اللہ علیہ وسلم کی وحی - وحی نبوت تھی جو بذریعہ

حضرت جبرئیل نازل ہوتی ہے - لیکن حضرت مرزا صاحب کی وحی اور الہام

وحی ولایت کی قسم سے نہیں - وحی نبوت نہیں - اور ان پر حضرت جبرئیل

وحی نبوت لے کر نازل نہیں ہوئے - بلکہ انہیں کشف اور الہام کے ذریعہ

سے وحی ہوتی تھی -

قرآن کریم میں انسان سے طریق مکالمہ کے بارے میں آتا ہے

"ما کان بشرا ان یکلمہ اللہ الا وحیا او من وراء حجاب او یرسل رسولا"

فیوحی باذنہ مالیشا -

ترجمہ - کسی بشر کے لئے یہ نہیں ہو سکتا کہ اللہ تعالیٰ اس سے کلام کرے

سوائے اس کے کہ وحی یعنی اشارہ کے طور پر یا پردہ کے پیچھے سے یا

اپنے رسول کو بھیجے - پس اپنے حکم سے جو چاہے وحی کرے -

جبرئیل جب وحی الہی لے کر نازل ہوتے ہیں تو یہ نزول ان کا

صرف انبیا سے مخصوص ہے - غیر نبی اور اہل بیت پر جو وحی نازل ہوتی ہے

کی طرف سے شریعت یا احکام جدیدہ لاتے ہیں۔
 لیکن صاحب الشریعت کے ماسوا جس قدر ملہم اور محدث
 ہیں گو وہ کیسی ہی جناب الہی میں اعلیٰ شان رکھتے ہوں
 اور خلعت مکالمہ الہیہ سے سرفراز ہوں۔ ان کے انکار
 سے کوئی کافر نہیں ہو جاتا "
 (ترویاق القلوب صفحہ ۱۲۰ ہاشیہ)

سوال نمبر ۳۔ دنیا اور عقبیٰ میں کافر ہونے کے کیا نتائج ہیں۔
 الجواب۔ سوال نمبر ۲ کے جواب میں یہ عرض کیا جا چکا ہے کہ حضرت
 مرزا صاحب کے محض نہ ماننے سے کوئی مسلمان کافر نہیں ہو جاتا۔ اس
 لئے کفر کے جو نتائج دنیا و عقبیٰ میں مرتب ہوتے ہوں ان کا اطلاق حضرت
 مرزا صاحب کے محض نہ ماننے والوں پر نہیں ہے۔ البتہ حضرت مرزا صاحب
 کو نہ ماننا خدا اور رسول کے جملہ احکامات میں سے ایک حکم کا نہ ماننا
 ہے۔ جو قابل مواخذہ ہے۔

اگر اس سوال میں کافر سے مراد توحید اور رسالت کا منکر ہے
 تو ایسے کافر کے لئے اس دنیا میں اسلامی برادری کے حقوق مثلاً نکاح۔
 نماز جنازہ وغیرہ سے محرومی ہے۔ اس پر شرع محمدی کا اطلاق نہیں
 ہوگا۔

اور حدیث شریف میں مسلمان کی تعریف اس طرح کی گئی ہے -

"من صلت صلواتنا واستقبل قبلتنا واکل ذبیحتنا فذاک المسلم"

الذی له ذمۃ اللہ وذمۃ رسول اللہ فلا تخفروا اللہ فی ذمۃ
(بخاری - کتاب الصلوٰۃ)

ترجمہ - جو شخص ہماری نماز پڑھتا ہے اور ہمارے قبلہ کی طرف منہ کرتا ہے اور ہمارا
ذبیحہ کھاتا ہے یہ وہ مسلمان ہے جسکے لئے اللہ کا عہد اور رسول اللہ کا عہد ہے
پس اللہ کے عہد کو نہ توڑو -

فرمودہ خدا اور رسول اکرم کے مطابق ہی حضرت مرزا صاحب نے تحریر فرمایا ہے -

"خدا تعالیٰ فرماتا ہے کہ جو تمہیں اسلام علیکم کہے اسکو یہ مت کہو

کہ لست مومن" یعنی اسکو کافر مت سمجھو - وہ تو مسلمان ہے "

(اتحاد حجت ص ۲۳)

سوال نمبر ۲ - کیا ایسے مسلمان کافر ہیں -

الجواب - ایسے مسلمان ہرگز کافر نہیں ہیں - کیونکہ بعد اقرار توحید باری تعالیٰ و

رسالت آنحضرت صلی اللہ علیہ وسلم ایسا شخص کا مسلمان ہو جانا مسلم ہے -

اس لئے حضرت مرزا صاحب کو محض ملہم و مامور من اللہ نہ ماننے سے کوئی شخص

کافر نہیں ہو جاتا -

حضرت مرزا صاحب خود فرماتے ہیں

"ابتدا سے میرا یہی مذہب ہے کہ میرے دعویٰ کے انکار

کی وجہ سے کوئی شخص کافر یا دجال نہیں ہو سکتا "

(حریق القلوب صفحہ ۱۲۰)

"یہ نکتہ یاد رکھنے کے لائق ہے کہ اپنے دعویٰ کے انکار کرنے

والے کو کافر کہنا یہ صرف ان نبیین کی شان ہے جو خدا تعالیٰ

بہا لخدمت

کورٹ آف انکوائری بمقام مری

عالیجاہا !

آنریبل عدالت کے سوال نامہ مرتبہ باجلاس مورخہ ۳ مارچ ۱۹۵۳ء

کے جوابات منجانب احمدیہ انجمن اشاعت اسلام لاہور حسب ذیل ہیں -

سوال نمبر ۱ :- کیا وہ مسلمان جو مرزا غلام احمد صاحب کو ان مسنون میں نبی نہیں مانتے

کہ وہ ملہم اور مامور من اللہ ہیں - مومن اور مسلمان ہیں -

الجواب - ہم ایسے لوگوں کو مسلمان اور مومن سمجھتے ہیں - اور ہمارا عقیدہ قرآن کریم

احادیث رسول اکرم صلی اللہ علیہ وسلم اور حضرت مرزا صاحب علیہ رحمۃ کے ارشادات پر

مبنی ہے -

قرآن کریم میں آیا ہے -

"وَمَنْ لَمْ يَرْسُ بِاَللّٰهِ وَرَسُوْلَهٗ فَاِنَّا لَلْكَافِرِيْنَ سَعِيْرًا" - الفتح آیت ۱۳

ترجمہ - اور جو کوئی اللہ اور اس کے رسول پر ایمان نہ لائے تو ہم نے کافروں کے لئے

بڑھکتی موٹی آگ تیار کی ہے -

اس آیت میں اللہ اور اس کے رسول کے انکار کو کفر قرار دیکر یہ بتلایا ہے کہ

مسلمان اور مومن وہ ہے جو اللہ اور اس کے رسول پر ایمان لائے - اسی حقیقت کو مختصراً

کلمہ طیبہ "لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ" میں ظاہر کیا گیا ہے - ہمارے نزدیک جو شخص

کلمہ طیبہ کا دل سے اقرار کرے وہ مسلمان ہے - چنانچہ قرآن کریم میں دوسرے مقام

پر مسلمان کی ظاہری علامت اسلام علیکم قرار دی ہے -

"لَا تَقُوْلُوْا لِمَنْ اَلَيْكُمُ السَّلَامُ لَسْتَ مُؤْمِنًا" -

ترجمہ - جو تمہیں اسلام علیکم کہے اسے یہ نہ کہو کہ تو مومن نہیں -

Statement of Ghazi Sirajuddin Munir of Azamgarh, Amir
"Tahrik-i-Islam" and Mujahid Muslim Okara submitted to The
Hon'ble Court of Inquiry Punjab Disturbances, High Court,
Lahore on 20-7-1953-

Your Lordships,

Assalam-u-Alaikum. I have already submitted my petition
for accepting me as a party to the inquiry in view of the fact
that I am the founder of the Khata-i-Nabuwat movement in Pakistan.
It was in November, 1948 that I very boldly put up the demands
that (1) Qadiani Sir Zafarullah should be dismissed for trying
to deprive Pakistan of Jammu and Kashmir and that (2) the
preaching and propagation of Qadiani religion should be Banned
by Law for the same reasons for which Trotskyism is banned in
the USSR and Communism is banned in the USA. To the Mujahid
Muslims followers of "Tahrik-i-Islam" the above two demands
have become articles of faith. The philosophy and doctrines of
"Tahrik-i-Islam" are by now actually influencing all the Muslim
countries from Indonesia to "arakesh. Insha-Allah Qadianism will
soon be banned in all the Muslim countries.

Your Lordships have been entrusted with a great and
historical task and the report of the Hon'ble Court of Inquiry
will actually decide the future of Pakistan. It is from Pakistan
that the Qadianis go to all the Muslim countries in the garb
of missionaries but in reality perform the mean duties of the
agents and spies of British Imperialism. I have been actually
asked by the dignitaries of all the Muslim countries to defeat
the menace of Qadianism at home (i.e. in Pakistan). Indonesia,
Iran, Egypt etc. are very bitter that Sir Zafarullah, the
greatest agent of British Imperialism is the Foreign Minister
of that Pakistan that claims to be the champion of Islam
and the Islamic World. On account of Sir Zafarullah the very
honour and prestige of Pakistan is at stake. Either Sir
Zafarullah should be dismissed or the Government of Pakistan
will become notorious as the Agency Government of British
Imperialism.

It was I and my handful of followers who have spread the Khatm-i-Nabuwat Movement in Pakistan and other Muslim countries. Until mid 1951 we were the only ones in the field and it was our success in this Holy Mission that made other parties also to take up the Khatm-i-Nabuwat cause. Your Lordships, it is a travesty of truth to call the Khatm-i-Nabuwat struggle as Ahrar-Qadiani controversy. In fact it is Islam-Qadiani conflict brought out by the Qadiani dream of trying to find a Qadiani State within Pakistan. It is this satanic dream of the Qadianis that compelled me to meet and defeat the Qadiani menace. I boldly declare that those who support me in this Holy Mission will get name, fame and honour and those who continue to oppose me will become the accursed ones of the land. After the creation of the unjustified "State of Israel" in purely Islamic Palestine, we are determined not to let the Qadianis have a Qadiani State in Islamic Pakistan. Your Lordships will have the blessings of Allah and the entire generations of Islam forbiddingly exposing the machinations and intrigues of the Qadiani Khalifa against Pakistan and the World of Islam. Mirzar Hashiruddin Mahmood Ahmad is using Sir Zafarullah as a tool in his nefarious designs and anti-Islamic activities. On the orders of the Qadiani Kalifa Sir Zafarullah has actually interfered in the interests of British Imperialism on the issues of the nationalisation of Iranian Oil and the evacuation of the Suez Canal by the British troops. It is high time that Sir Zafarullah is dismissed or else there will be black flag demonstrations against the Qadiani Foreign Minister in every Muslim country that he goes to Indonesia and the Muslim Middle East will no more tolerate the presence of the British hireling and agent Sir Zafarullah on the holy soils of the Lands of Islam. On my appeal the powerful and very influential Ikhwanul-Muslimeen have already started a propaganda crusade against Qadianism and Qadiani Sir Zafarullah.

The Ahrars and other parties came to the forefront in the anti-Qadiani movement as I was put in jail by the Daultana Government on 28th June, 1952 on false charges. The very appealing philosophy and doctrines of "Tahrik-i-Islam" were an eye-sore to both Mian Daultana and Sir Khwajah Nazimuddin. It is already known to your Lordships that I was subjected to the worst tyranny and persecution by the Government outside as well as in Jail. While I was lodged in Montgomery Central Jail the Government actually tried satanic methods to get me turned out. All praise be to Allah that through the good offices of Your Lordships the evil-doings of the Government was exposed and I was saved from an evil fate. I and my followers will continue to bless and pray for Your Lordships for this act of gratitude. Allah has punished both Mian Daultana and Khwajah Nazimuddin for their mean and satanic doings. It is true that Khwajah Nazimuddin tried to establish his hegemony over Pakistan through the agitation for making Bengali as a State language of Pakistan and Mian Daultana tried to defeat the cunning Bengali Premier through the Khata-i-Nabuwwat agitation. To achieve his objective the Government of Daultana deliberately created the situation that led to the promulgation of Martial Law in Lahore. Sir Zafarullah was the evil influence behind the Pakistan Government in putting into action the policy of terrorizing and suppressing the Muslims of the Punjab. The Daultana Government deliberately left the Qadiani Khalifa and all the Qadiani leaders free and put all the Muslim leaders of the Khata-i-Nabuwwat in Jail. This was the greatest blunder from the administrative point of view. If the Qadiani Khalifa and all the Qadiani Leaders had also been arrested there would

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have been no disturbances in the Punjab in March-April, 1953. The Friday sermons of the Qadiani Khalifa delivered from October, 1952 to April, 1953 make it abundantly clear that the disturbances were engineered by the evil genius of Rabwah. It will be very kind of Your Lordships to peruse the Friday sermons of the Qadiani Khalifa. The Government of Punjab should be asked to supply the sermons and lectures of the Qadiani Khalifa delivered from October 1952 to April 1953.

Under orders of the Qadiani Khalifa two jeep-loads of Qadianis clad in Police uniforms actually went about all over Lahore indiscriminately shooting at the Khatm-i-Nabuwwat processions. Moreover, the Khatm-i-Nabuwwat prisoners in all the Punjab Jails excepting Lahore Central Jail were badly treated the news of which excited the Muslim Public outside. The I-G- for Punjab Prisons is a Lahore Mirzai and under his instructions the Khatm-i-Nabuwwat prisoners were ill-treated. The authorities of the Lahore Central Jail were the only ones who very tactfully tried to please their Mirzai Master as well as the Khatm-i-Nabuwwat prisoners. In Montgomery Central Jail and other Jails several Assistant Superintendents were actually suspended on the charge of partiality towards Khatm-i-Nabuwwat. Dr. Ghulam Hyder, the Medical Officer of the Montgomery Central Jail was ordered by the Mirzai I-G- of Prisons not to enter the jail during March-April, 1953. Another mistake committed was the posting of Mirzai and Qadiani Police Military Officers during the agitation even in Lahore. As a matter of policy all the Mirzai and Qadiani Civil and Military officers ought to have been temporarily removed during the agitation.

The Mirzai and Qadiani officers of the "ahore Martial Law regime gave full freedom to their co-religionists while Muslims were arrested indiscriminately. On my protest from "ahore Central Jail some three dozen Qadianis were also arrested. Through the influence of Sir Zafarullah two dozen Qadianis were acquitted by the Military Courts and the one dozen convicted were released by Sir Zafarullah in his capacity as the acting Premier and Defence Minister when Mr. Muhammad Ali had gone to London. I was denied all interviews inspite of my being an "A" class undertrial prisoner, but the Mirzai prisoners and convicts were permitted daily interviews. The above facts have made the Muslim public very bitter against the Government. In fact the Government has no moral sympathy of the public left. The only way to regain the confidence of the public is to accept the Khatm-i-Nabuwat demands. Without the support of Sir Zafarullah and the banning of the Qadiani religion no Government of the Punjab and Pakistan can function successfully. It will not be an exaggeration if I say that the Khatm-i-Nabuwat belief of the Muslims is more powerful than all the atom-bombs that USA and USSR may have.

The Ahrar were brought back into the Punjab politics by Mir Daultana with the objective of defeating his rival Khan of Randot and establishing his hegemony over the Punjab. I still hold the opinion that the opponents of Pakistan Movement should not be permitted to come into the political field or occupy ministerial posts. Pakistan is an Ideological State and the enemies of our ideology should not be permitted to mislead the masses. The Late Mr. Liaquat Ali on my advice with a view to keep them busy had permitted the Ahrars to function as a purely religious group but not under the name of Ahrars. The Ahrars formed the Jais-i-Tahfuz-i-Khatm-i-Nabuwat and

continued their religious preaching under that name until the middle of 1951 when Mian Daultana permitted them to function under the name of Majlis-i-Ahrar-i-Islam. This was Daultana's reward to the Ahrars for their help in the elections of March 1951. By March, 1951 I had already undergone three imprisonments under the notorious Public Safety Act for demanding the dismissal of Sir Zafarullah. I still repeat that it is impossible to get Jammu and Kashmir without dismissing Sir Zafarullah, Mian Daultana, Sir Zafarullah and Mirza Bashiruddin Mahmood Ahmad has a sort of an alliance to defeat Sir Khawajah Nazimuddin with motives of their own. I was suppressed by both Mian Daultana and Sir Khawajah Nazimuddin as my objectives and programme were very appealing to the public. We have a new philosophy of Islam that is all appealing and powerful. Even the Communist Detenus in Jail have accepted that the ideology of Tahrik-i-Islam is more appealing and powerful than that of Communism. It is our Himalayan faith of Islam that has enabled us to successfully face the unparalleled tyranny and persecution to which we have been subjected by a Government that calls itself Islamic. By Allah I shall succeed and my enemies and opponents will be thoroughly defeated.

It was Sir Khawajah Nazimuddin who was responsible for the District Action Movement. All the deputations that met him in connection with the Khatm-i-Nabuwat demand were told that on the question of the dismissal of Sir Zafarullah the Government of Pakistan were helpless. Sir Nazimuddin repeatedly told us that the British Government would not recognise any Government of Pakistan that excludes Sir Zafarullah from it. If Sir Nazimuddin had accepted the demand for the dismissal of Sir Zafarullah there would have been no Direct Action Movement and no disturbances. The Direct Action Movement was an act of desperation on the part of those leaders of the Khatm-i-Nabuwat who had fully realised that Pakistan Government was an agency Government of British Imperialism. The Direct Action Movement was peaceful and orderly in the beginning but

the Daultana Government and Qadianis did all that could be done to provoke and incite Muslims. No check was put on Qadianis anywhere but peaceful Muslim processionists were taken in Police lorries to far off places and dropped there after depriving them of their cash. Later on when processionists were arrested and taken to Jail, the majority of them used to be released after being flagged and this gave more impetus to the agitation. On one occasion a youth was being flagged in the presence of the Mirzai I-G- for Punjab Prisons. On every stroke the youth cried "Ya Rasool-Ullah" and the Mirzai I-G- for Prisons angrily admonished him. "Bako Mat Your Rasool is dead and he cannot help you". I know of several police and C.I.D. Officers who had advised the Government that the Qadiani Khalifa and the prominent Qadianis should also be arrested. To this Mian Daultana replied that the arrest of Qadiani leaders will lessen the provocation of Muslims. At the beginning of the Direct Action Movement Sir Nazimuddin was approached by several sensible and sincere persons who were not a party to the Direct Action to accept at least the demand for the dismissal of Sir Zaferullah. Sir Nazimuddin shamelessly replied "I do not believe in the humbug of Khata-i-Nabuwwat and I will prefer to shoot Muslims rather than dismissing Sir Zafrullah". It is a fact that both Mian Daultana and Sir Nazimuddin do not believe in Khata-i-Nabuwwat and Allah has rightly punished both of them. In short neither the Provincial nor the Central Government tried to pacify and appease the Muslims in any way. I wrote letters and after letters to Punjab and Pakistan

Governments from Montgomery Central Jail giving them sound and useful advices but none of them were heeded to and the result was a catastrophe that could have been avoided and checked. Consequently the exist of Mian Daultana and the dismissal of Sir Nazimuddin have immensely pleased the Nation.

I am definitely of the opinion that if the evil genius of Sir Zafarullah has not been in the Pak Government the Punjab Disturbances of March-April, 1953 would never have taken place. Khata-i-Nabuwwat Movement is a constant challenge to the mad dreams of Qadiani Khalifa and Qadiani Sir Zafarullah. When the Pakistan resolution was passed at Lahore in March, 1940 Sir Zafarullah rushed to the Press with the following statement. "As far as we (i-e. Qadianis as a community) have considered it we consider it chimerical and impracticable". But when the chimerical and impracticable Pakistan was actually created Sir Zafarullah pushed himself as the Foreign Minister through the pressure and dictation of the British Imperialist Government. It was in the life time of our beloved Qaid-i-Azam that Sir Zafarullah inspired the Qadiani Khalifa to dream for the creation of a Qadiani State within Pakistan. On 23rd July, 1948 in the presence of Sir Zafarullah, Major-General Choudhry Hazeer Ahmad and other high Qadiani officers Mirza Bashiruddin Mahmood Ahmad delivered a sermon at Quetta exhorting his followers to turn Baluchistan into a Qadiani State. (vide "Al-Fazal" of 13th August 1948) Geographically Baluchistan is situated at a very strategic and important place in the Middle East. It has good coasts and is washed by the Arabian Sea and the

frontiers of Iran, Afghanistan and Pakistan touch it on the other three sides. Your Lordships will easily realise that it was a more dangerous dream than that of the "state of Israel". This speech of the Qadiani Khalifa as well as scores of others in which he said that Pakistan was created for the triumph of Qadianism compelled me to demand the dismissal of Sir Zafarullah and the banning of the preaching and propagation of the Qadiani religion by a new law. The Qadianis were very influential at that time (Nov. 1948) and they got the wrath and vengeance of our own Muslim Government turned on me. I was deprived of allotments and all other facilities as a Muhajir and subjected to the worst form of tyranny and persecution by our own Muslim Government. But by the Grace of Allah my faith of Islam proved to be invincible and invulnerable and every Government that has humiliated and tortured me has been thrown out of power by Allah.

The late Mr. Liaquat Ali repeatedly admitted to me that on the question of the dismissal of Sir Zafarullah he was helpless but he never let Sir Zafarullah was even ordered not to preach Qadianism in Pakistan and outside. But Mr. Liaquat Ali was assassinated and Sir Zafarullah was once more free to do what he liked during the Premiership of Sir Khwajah Nazimuddin. The late Mr. Liaquat Ali had never permitted the Qadianis to hold a public meeting at Karachi. But Sir Nazimuddin permitted the Qadianis to hold a public meeting under Pakistani bayonets and this meeting was actually addressed by Sir Zafarullah clad in armour and helmet. The infuriated Muslims of Karachi did all they could to meet this challenge and insult. But even then the eyes of Sir Zafarullah were given a free hand to harm Pakistan and insult Muslims. Sir Nazimuddin was made to believe that with Qadianis as his supporters he

could easily control the Punjab. For this misunderstanding he lost his Premiership. Throughout the year 1952 the Qadiani Khalifa suffered from a swollen head and talked in the vein of Hitler, The following three extracts from "Al-Azaz" are typical examples of the day-dreams of the Qadiani Khalifa:-

۱۔ "م فتح یاب ہوئے ضرور تم مجرموں کی طرح ہمارے سامنے پیش ہو گے۔ اس وقت تمہارا حشر بھی وہی ہوگا جو تم کو مکہ کے دن ابرجیل اور اسکی پارٹی کا ہوا" (الفضل مورخہ ۳ جنوری ۱۹۵۲ء)

۲۔ "۱۹۵۲ء گزرنے نہ دیجئے جب تک کہ احدیت کا رعب دشمن اس رنگ میں محسوس نہ کرے کہ اب احدیت ثانی نہیں جا سکتی اور وہ مجبور ہو کر احدیت کی آغوش میں آ کرے"۔ (الفضل مورخہ ۱۶ جنوری ۱۹۵۲ء صفحہ ۳)

۳۔ "ہاں آخری وقت آ پہنچا ہے ان تمام علما کے حق کے خون کا بدلہ لینے کا جن کو شروع سے لیکر آج تک یہ خونی ملا قتل کراتے آئے ہیں۔ ان سب کے خون کا بدلہ لیا جائیگا"۔ (عنا اللہ شاہ بخاری سے (۲) ملا بدایونی سے

(۳) ملاں احتشام الحق سے (۲) ملا محمد شفیع سے (۵) ملا مدد دی سے (پانچوان سوار) سے (الفضل ۵ جولائی ۱۹۵۲ء) I replied to all this Qadiani tall-talks through

my widely circulated "White Papers". The provocative Qadiani Khalifa was left un-touched and Ghazi Munir acting in defence of Islam was arrested and challaned under Sections 302/155 and 153-A. P.P.C. My arrest left the whole Khatm-i-Nabuwwat Movement in the hands of the dominating Ahrar Party. It was the greatest blinder of the Government that I was put in jail inspite of my readiness to come to an honourable understanding with the Government by means of negotiations. If I had been free the Punjab Disturbances of March-April, 1953 would never have taken place and I would have by sheer grace of Allah controlled every situation. I have been honourable acquitted of the charges under Section 302/115 P.P.C. and sentenced to till the rising of the Court under Section 153-A P-P-C. On a technical point against which I am soon appealing before the Honourable High Court. ✓

I repeat what I have stated during my trial before the open Sessions Court of the very learned Judge Mr.A.Lazarus: (1) Sir Zafarullah has deliberately bungled

with the case for Jammu and Kashmir in order to get concessions in Qadian from the Indian Government

(2) Sir Zafarullah has obtained huge properties in Ottawa, New York and Washington which has been bought out of the sale money for Jammu and Kashmir (3) Sir Zafarullah is interfering in the internal affairs of Iran and Egypt to the detriment of those countries and in the interests of nasty British Imperialism. Sir Zafarullah must be dismissed if the honour and prestige of Pakistan is to be saved. (4) Sir Zafarullah has misused his official position for the preaching and propagation of Qadianism. Even he has tried to stage a coup d'etat for establishing a Qadiani Government in Islamic Pakistan. With Sir Zafarullah's dismissal the political menace of Qadianism will be eliminated, (5) Sir Zafarullah is pro-British and pro-Indian who has made a mess of the Foreign Policy of Pakistan. The new Foreign Minister should be a Muslim and a staunch supporter of the Pakistan Movement and of the Islamic and national aspirations of all the Muslim countries. The above facts are known all over the world of Islam and the Government of Pakistan can never succeed in contradicting them.

Immediately with the dismissal of Sir Khwajah Nazimuddin, H.E. Ghulam Muhammad was informed by the British Government that the new Pakistani Ministry will be acceptable to Her Britannic Majesty's Government only if Sir Zafarullah is included in it. To our grief and dismay the Governor-General accepted this dictation and while forming the new Ministry the name of Sir Zafarullah was put on the top. This fact has become an open secret not only in Pakistan but all the Muslim countries have come to know that the Government of Pakistan is helpless and powerless appendage of the anti-Islamic British Imperialism. The only way the Government of Pakistan can regain its prestige is to immediately dismiss Sir Zafarullah and banish him from Pakistan. We want Jammu and Kashmir and not the British hireling Sir Zafarullah. Down with the

traitor Sir Zafarullah who if not dismissed will have to face black flag demonstrations in every Muslim country that he goes to, Even the Muslims of Pakistan will not keep mum on the national demand for the dismissal of anti-Islamic and anti-Pakistani Sir Zafarullah. Qadianis are not worthy of occupying any key post in Pakistan or in any of the Muslim countries.

The other demand is that the preaching and propagation of Qadianism should be banned by law for the same reasons for which Communism is banned in the USA and Trotskyism is banned in the USSR., Qadianism is more political than religious. Mirza Ghulam Ahmad of Qadian was bolstered up by British Imperialism soon after the great son of Islam Allama Sayed Jamaluddin Afghani had started his Tahrik-i-Ittehad-i-Islamia" popularly known as the Pan-Islamic Movement. There are historical proof to show that Qadiani agents were sent to every Muslim country at the expense of the British Government to sabotage the Pan-Islamic struggle. Mirza Ghulam Ahmad of Qadian has actually boasted of this mean service in dozens of places in his writings. To call the Qadianis as a religious sector community is to give a religious name to the Saten. I have seen with my own eyes the everyday life of Qadianis in Hitler's Germany. They were spies and agents of the British Imperialist Government. The Qadiani agents sent to Afghanistan were put to death after a proper trial in which it was proved that they has gove as hirelings of British Government. The same fate was meted out to them in Kemalist Turkey. Mirza Ghulam Ahmad of Qadian was also usefully utilised by the British Govt. for counteracting the influence of the Mujahideen Movement started by Sayed Ahmad Brelvi and Asmail Shaheed. It is for this reason that the Qadiani hireling of British Imperialism wrote very vehemently against Jihad. In the words of Allama Iqbal Mirza Ghulam Ahmad presented the soulless body of a faked Islam in order to please his British Imperialist masters. In short Qadianism is not religion but a purely political

philosophy and doctrine in religious garb. The Qadianis have started dreaming of a political state of their own and the only way to meet the menace of Qadianism is to totally ban the preaching and propagation of Qadianism by Law. "Tahrik-i-Islam" and its Mujahid Muslimeen are pledged to carry out this objective. We will get Qadianism banned not only in Pakistan but also in all the Muslim countries.

The Mirzai-owned "Civil and Military Gazette" is also responsible for the wrong policy of the Government in connection with the anti-Qadiani agitation. It wrote and published articles after articles poisoning the minds of the Government and the administration against the Uleemas and also against the Khatm-i-Nabuwat struggle. This newspaper is anti-Pakistani to the very core. On one occasion Sir Nazimuddin told us that the only supporter he had in the Punjab was the "Civil and Military Gazette". What wrong grasp and calculations he had can be realised from the fact the Civil and Military Gazette was the first to express its heartfelt pleasure and jubilation over the dismissal of its patron Khwajah Nazimuddin. Even now the Civil & Military Gazette is trying to fan Shia and Sunni differences in a very subtle way. The Civil and Military Gazette was the first to talk of a Joint Defence with India and of a Secular State for Pakistan. Pakistan has been created for complete separation with Hindu India and for the working out of the ideology of Islam. It is high time that the Government bridles the Civil & Military Gazette and gets the entire concern bought by staunch supporters of Pakistan movement. In the meantime its publication can and should be stopped under the Public Safety Act. Its article interfering with the Hon'ble Court of Inquiry is another example of its nefarious function. The Qadiani slogan of the Secular State for Pakistan is meant to defeat Islam in Pakistan. Qadianism can thrive only under the canopy of secularism.

Lastly I beg to state that Qadianis (1) should give up their separate mosques, (2) should say their prayers in the lead of Muslim Imams, (3) should say the Janaza prayers of all Muslims and (4) should marry their daughters to Muslims as well. These points have also been stressed by Mr. Hameed Nizami in his editorial entitled "مرزا صاحب کا اعلان" appearing in the "Nawa-i-Waqt" issue dated 20th June, 1953. It will be a very nice thing for the Qadianis to give up their sectarian and communal tabligh of their own accord. In any way the Muslims will not permit any Qadiani or Mirzai to preach and propagate Qadianism. Insha Allah, all the Muslim countries will ban the Qadiani religion by law in the near future. Pakistan will enhance its honour and prestige if it takes a lead in this matter. If the Qadianis and Mirzais do not give up the religious, social and economic boycott of Muslims, Muslim will justifiably retaliate by boycotting Qadianis and Mirzais religiously, socially and economically. "Tabrik-i-Islam" has emphasised on the boycott of Qadianis and Mirzais as the surest and peaceful method of liquidating Qadianism.

After the creation of Islamic Pakistan not a single Qadiani tract, pamphlet or book has been proscribed although the entire Qadiani literature is provocative to the Muslims. To our grief and dismay a pamphlet entitled "Ash-Shabab" written by Hazrat Allama Shabbir Ahmad Usmani some thirty years ago has been proscribed by the Punjab Government in order to earn the pleasure and goodwill of Qadiani Sir Zafarullah. Several editions of this "Ash-Shabab" were printed and sold during the British Imperialist regime. The British Indian Government refused to proscribe "Ash-Shabat" inspite of the herculean efforts of both the Qadianis and Mirzais. It is a shameless act that the Government of Islamic Punjab should proscribe an authentic pamphlet that could not be proscribed during the days of slavery by an alien Government that was

pro-Qadani. The Noon Government should remove the ban on "Ash-Shabab" and thereby earn the blessing of Allah and the goodwill of Muslims.

May Allah bless Your Lordships for courage to expose this menace of Qadianism. This historical service of Islam will give a permanent name and fame to Your Lordships.

.Verified that the above statement covering twenty pages is in my own handwriting and to the best of my knowledge. I have stated nothing but truth and facts. I solemnly declare that I have followed the path of Truth and Righteousness while writing the above statement.

Tahrik-i-Islam Payindabad, Pakistan-i-Azad Payindabad.

Yours obediently,

Ghazi Sirajuddin Munir,

20th July, 1953.

Amir "Tahrik-i-Islam" and
Mujahid Muslimeen,
Okara, W. Pakistan.

THE HONOURABLE COURT OF INQUIRY PUNJAB
DISTURBANCES, HIGH COURT BUILDINGS,
LAHORE.

Your Lordships,

Assala-u-alaikum. This supplemetrery statement is in continuation of my statement submitted to the Honourable Court of Inquiry on 20th July, 1953. I put the entire blame for the Punjab Disturbances of March April, 1953 on the shoulders of the Punjab Government and the present Head of the Qadiani Community who has actually established a parallel Qadiani Government at Rabwah. Just like the Zionist Movement the Qadiani Movement is a political movement in religious clothing and aims at the creation of a Qadiani State within the state of Pakistan. Rabwah and its neighbourhood has already become a nucleus of the Qadiani State in the making. The British Governor of the Punjab Sir Frances Mudie and the British Commander-in-Chief of Pakistan Sir Frank Messervy were jointly responsible for selecting the present site of Rabwah, which is strategically the most important place in Pakistan. Tel-Aviv was seleved by Lord Balfour and leased out to the Jewish Agency of the Zionist Movement. When the Arab Muslims raised a hue and cry the British Government ridiculed Muslim fears and broadcast through the Press that Tel-Aviv was a harmless tiny Jewish Colony. To our hue and cry against Rabwah the Punjab Government ridicules us by saying that Rabwah is a harmless tiny Qadiani Colony. To our bitter experience we know that it is the tiny Jewish Colony of Tel-Aviv that has struggled for and has actually created the State of Israel in the face of tooth and nail opposition from all the Arab States. The Qadiani Colony of Rabwah has been established on account of an open patronage by the

Government of the Punjab. Not a single Muslim can own land, house or any other thing in the colony of Rabwah. Not can any Muslim go to Rabwah for residing there or for preaching of Islam. The Muslims bitterly feel this insult and injury that Muslims are not permitted to reside in or preach Islam in Rabwah whereas Qadianis actually reside in the midst of Muslims everywhere, own their own separate mosques in many places and provocatively preach Qadiani religion to the annoyance of all Muslims. The stony hills and the Chenab serve as natural fortifications to Rabwah. The Government of the Punjab has never cared to know what is going on in Rabwah. The Muslims are crying hoarse that the still vacant areas of Rabwah should be given to Muslims for building houses and settling there. This demand of the Muslims is very justified that Rabwah should be opened for the Muslims as well.

Pakistan has proved to be a veritable paradise to the Qadianis uprooted from Qadian and East Punjab. For from suffering anything the Qadianis have gained a lot. Even the Government of the Punjab cannot deny the truth of the facts taken from the Qadiani "al-fazal".

(۱) "میں مشرقی پاکستان والوں کو لیتا ہوں۔ خدا تعالیٰ نے ان پر بڑا فضل کیا ہے۔ انہوں نے اس طرف اپنی جائیداد کا کوئی حصہ نہیں چھوڑا۔ لیکن اس طرف انہوں نے دوسروں کے ساتھ برابر کا حصہ لیا ہے۔ سینکڑوں ایسے آدمی ملتے ہیں۔ جن کی پہلے کوئی جائیداد نہیں تھی۔ اب وہ کارخانوں کے مالک بن گئے۔ بعض لوگ ایسے بھی ہیں جو هندوستان سے باہر گئے ہوئے تھے۔ فسادات میں وہ یہاں آ گئے۔ تاکہ لوٹ مار میں انکو حصہ مل جائے۔ بہت سے شہروں میں ایسا ہوا ہے۔ بہر حال اکثر کی اقتصادی حالت پہلے سے بہت اچھی ہے۔"

(۲) "اب اکثر دوست آباد ہو چکے ہیں اور انکی مالی حالت آگے سے بہت اچھی ہے۔ کیونکہ خندون کی بچی ہوئی تجارتیں اور کارخانے انہیں مل گئے ہیں اور ان میں سے بعض آگے سے دس دس بیس بیس گئے زیادہ کم رہے ہیں۔ مجھے بعض لوگوں کا حال معلوم ہے۔ مشرقی پنجاب میں اگر وہ سات آٹھ ہزار کا حال لٹا کر آئے تھے۔ تو آج وہ آٹھ دس لاکھ کے مالک بن گئے۔ ایک شخص کے متعلق میں نے سنا ہے

وہ قادیان کا ایک تاجر تھا۔ چھابڑی پر چیزیں رکھ کر بیچا کرتا تھا
..... اس نے ہائیس ہزار کی موٹر خرید لی ہے

اکثر حصہ غربا کا ہے جو ہزاروں سے لاکھ پتی بن گئے ہیں۔
(انتباسات از خطاب جمعہ قادیانی خلیفہ شائع شدہ اور الفضل ۵ دسمبر ۱۹۴۸ء)
The above facts in the actual words of the Qadiani Khalifa
are an eye-opener to the Muslims everywhere. Several lakhs
of Muslims Muhajirs are still unsettled and under the
patronage of the Government the Qadianis are rolling in plenty
everywhere. Just like the Jews of Palestine the Qadianis
have become usurpers of Muslim rights in Pakistan. The above
fact are responsible for creating conflict between Muslims
and Qadianis all over the country. Your Lordships, what the
Government calls as Ahir-Qadiani controversy is in actual
fact Islam-Qadiani Conflict of the same nature and magnitude
as the Islam-Zionist conflict of Palestine some two decades
back. The Qadiani preaching is no more a religious preaching.
It has become an aggressive political preaching in the garb
of religion. The Qadianis from Sir Zafarullah to the lowest
are madly dreaming for finding a State of their own in our
Islamic Pakistan. The Muslima men in the street strongly
and bitterly resent all this as Pakistan has been explicitly
founded for Islam and not for any other ideology and religion,
Qadianism is as great a danger to Pakistan as Zionism has
in fact proved to be for Palestine. Both Qadianism and
Zionism are sponsored and patronised by British Imperialism
to serve the British Imperialist motives and interests.

No sooner the Qadianis had settled in Pakistan than
the following speech was delivered by the Qadiani Caliph in the
presence of Sir Zafarullah and other civil and military
Qadiani officials at Quetta:

"برٹش بلوچستان - جو اب پاکستان ہے - کی کل آبادی پانچ یا
چھ لاکھ ہے - یہ آبادی اگرچہ دوسرے عربوں کی آبادی سے کم ہے -
مگر بوجہ ایک یونٹ ہونے کے اسے بہت بڑی اہمیت حاصل ہے
یاد رکھو تبلیغ اس وقت تک کامیاب نہیں ہو سکتی جب تک ہماری Base مضبوط
نہ ہو - پہلے Base مضبوط ہو تو پھر تبلیغ پھیلتی ہے - پس پہلے اپنی

base مضبوط کرلو - کسی نہ کسی جگہ اپنی base بنا لو - کسی
 ملك ميں هي بنا لو اگر ہم سارے صوبہ کو احمدی بنا لیں تو کم از کم
 ایک صوبہ تو ایسا ہو جائیگا - جس کو ہم اپنا صوبہ کہہ سکیں گے - اور یہ
 بڑی آسانی کے ساتھ ہو سکتا ہے -"

I request Your Lordships to see how stratigically situated Pak Baluchistan is on the map. It is surrounded by West Pakistan, Afghanistan, Iran and washed by the Arabian Sea. Allahforbid, if Pak Baluchistan were to become Qadiani Baluchistan, it will be a pistol aimed at West Pakistan, Afghanistan and Iran. If the Qadianis are a religious party why do they madly aspire for a Qadiani State in the Islamic Homeland of Pakistan? The reason is very obvious. The Qadianis are a political party and aspire for a Qadiani State as their political objective. The Qadianis aim at this political objective by consolidating their colony at Rabwah and by rapid infiltration into the Civil and Military Services of Pakistan.

The pamphlet entitled "Islam and Ahmadism" by Allama Iqbal is a clear proof that the Qadiani Movement has the support and blessings of Pundit Nehru as well. I have always counted Pundit Nehru as a great enemy of Islam clothed in the garb of secularism. The following article was published by Dr. Shanker Das in "Bande Matran" at the same time when Pundit Nehru supported and patronised Qadianism in his famous articles:-

"عندوستان قوم پرستوں کو اگر کوئی امید کی شمع دکھائی دیتی ہے تو وہ احمدیت کی تحریک ہے - یہ ایک حقیقت ہے کہ مسلمان جس قدر احمدیت کی طرف راغب ہون گئے - اسی قدر قادیان کو مکہ لقور کرنے لگیں گے - اور آخر کار قوم پرست بن جائیں گے - مسلمانوں میں اگر کوئی تحریک عربی تہذیب پان اسلام کا خاتمہ کر سکتی ہے - تو وہ یہی احمدی تحریک ہے - جس طرح ایک ہندو کے مسلمان بن جانے پر اسکی شروعا (عقیدت) رام کرشن - وید - گیتا اور رامائن سے اٹھ کر حضرت محمد صاحب - قرآن مجید اور عرب کی بھوسی پر منتقل ہو جاتی ہے - اسی طرح جب کوئی مسلمان احمدی بن جاتا ہے - تو اسکا ذراؤہ نگاہ بھی بدل جاتا ہے - حضرت محمد سے میں اسکی عقیدت کیم ہوتی چلی جاتی ہے - اور جہاں پہلے اسکی خدمت عرب میں تھی اب وہ قادیان میں آ جاتی ہے - ایک احمدیت کا خواہ وہ دنیا کے کسی گوشہ

میں بھی ہو - روحانی شکتی حاصل کرنے کیلئے وہ اپنا منہ قادیان کی طرف کرتا ہے "

The British Imperialism also wanted the same purpose to be served by Qadianism. Qadianis are British Imperialist agents working for the harming of Pan-Islamism and the disintegration of Muslims all over the world. The Qadiani Khalifa and some of his lieutenants are astute statesmen and diplomats and all the Qadiani moves are cautious and diplomatic just like the early Zionist moves in Palestine. Unfortunately the Muslim Nation of Pakistan has not a single Muslim statesman and diplomat of repute today. The Khatm-i-Nabuwwat leaders are no match to the Qadiani Khalifa and Qadiani leaders. No sooner the Direct Action resolution was passed by the Majlis-i-Amal than the Qadiani Khalifa established himself at Lahore and briefed all the Qadiani communities to carry out certain order to create provocation amongst Muslims and thus defeat the Direct Action Movement by turning it into violent channels. I was at the head of the June 1952 anti-Qadiani Movement. There is a cutting pasted on page 31 from Civil & Military Gazette dated 27-9-52. This statement of the Qadiani Khalifa when read between the lines makes it clear that the Qadianis were ready to disturb the peace of Pakistan if the resolution branding the Qadianis as a non-Muslim minority were passed. The wordings of this Qadiani Chief's statement give us the clear clue that Mian Daultana was in league with the Qadianis till then. To say that Mian Daultana was patron to the Khatm-i-Nabuwwat Movement is baseless.

With the help of certain pro-Qadiani officials the Qadiani agents actually created the situation for Martial Law in Lahore. Several Muslim Police officials of the Government asked for the arrest of Qadiani Khalifa and prominent Qadiani leaders. This right and perfectly justified action was prevented by the pro-Qadiani officials of the

Punjab Civil Secretariat: When the Muslims were being terrorised in Lahore and elsewhere the Qadianis had full freedom all over the Punjab. The Muslims of Pakistan are as much justified to defeat the Qadiani menace as the Arab Muslims are in their continued efforts to defeat the State of Israel. "Tahrik-i-Islam" and its Mujahid Muslimeen are pledged to get Sir Asafullah dismissed and the menace of Qadianism utterly defeated and routed. This is our constitutional right and the Government has no right to put me in Jail any more. I solemnly assure the Honourable Court of Inquiry that I myself and my Mujahid Muslimeen followers will try to achieve all our objectives by peaceful and constitutional methods. We do not believe in the technique of Direct Action. We sincerely desire to establish the same peaceful and constitutional traditions in Pakistan as the various parties of Britain and America have already established. I have sacrificed the most for the creation of Pakistan and I will be the last to do anything that may harm Pakistan. I am actually rendering a great service to Pakistan by peacefully and constitutionally demanding the dismissal of Traitor Sir Asafullah who has deliberately bungled with the Foreign Policy of Pakistan and with the case for Jammu and Kashmir. Zionism was originally a religious movement for Jewish National Home and ultimately it turned out to be the greatest menace for the Arab World and the World of Islam. Therefore, my demand that Qadianism should be banned by law before it becomes a great menace is also a great service to Islam and Islamic Pakistan. By the grace of Allah I have the support of the entire World of Islam on the above two demands. If the Government of Pakistan does not listen to me it will soon come to be censured by all Muslim peoples and

Governments.

On pages 31 and 32 are pasted cuttings of the two editorials from the popular Daily "Nawa-i-Waqt". They are true representations of the Muslims' religious objection to Qadianism. I beg to request Your Lordships to carefully peruse both the editorials. As long as the Qadianis do not mend themselves as stated in the two editorials Islam-Qadiani conflict will continue to remain acute and trouble-creating. I sincerely hope that Your Lordships will not lose sight of this fact in the learned report of the Honourable Court of Inquiry. The Public resentment against the Government is justified and bad relations between the Government and the people is bound to harm Pakistan. I have already offered my good offices for creating harmony between the Government and the people. The matter is very simple: (1) Sir Zafarullah must be dismissed to enhance the honour and prestige of Pakistan in all the Muslim countries and in order to put the Foreign Policy of Pakistan on sound and profitable footing through an able Muslim Foreign Minister. I repeat, if Sir Zafarullah is not dismissed he will have black flag demonstrations against him in all the Muslim countries. It cannot be stopped. (2) The reaching and propagation of Qadianism is provocative and irritating to Muslims. Before Qadianism is banned by a newly passed law, the preaching of Qadianism in public should be made punishable under Section 153-A P.P.C. To stop Qadiani-Muslim disturbances in future the taking of the above step is urgently necessary. We do not want Qadianism, we want the honour and glory of Islam. (3) Muslims should be permitted to settle down in the Qadiani colony of Rabwah and have their own Mohallas. We are determined to see by all peaceful and constitutional means that Rabwah does not become another Tel-Aviv. If the

Muslim League does not support me in my anti-Qadiani doctrines and philosophy it will soon lose the confidence of the people and become a party of political orphans. On solemn oath + declare that my above demands are meant in the best interest of Islam and Islamic Pakistan.

Verified that the above statement is in my own handwriting and to the best of my knowledge all the facts stated in it are true.

Tahrik-i-Islam Payindabad; Pakistan-i-Azad Payindabad.

Yours obediently,

12th August, 1953.

Sd/ Ghazi Sirajuddin Munir
of Azamgarh,
Amir "Tahrik-i-Islam"
and Mujahid Muslimeen,
O K A N A.

From:-

The Mutawalli of Wazir Khan Mosque,
L A H O R E.

To

The Secretary to the Court of Inquiry,
High Court of Judicature at Lahore.

Sir,

As required by you vide your letter No. 8/C.I., dated 3rd July, 1953, I submit the following statement for favour of placing it before the Court of inquiry.

As Mutawalli of the Wazir Khan Mosque, this is a part of my duty to see that no meeting other than religious is held in the Mosque. For this purpose, a notice-board was fixed inside the Mosque asking the public to refrain from holding any meeting without the permission of the Mutawalli.

After the arrest on the 27th February, 1953, of Maulana Mohammad Ahmad Khatib Wazir Khan's mosque at Karachi, I came to know that Maulana Akhtar Ali and some other people wanted to hold a meeting in the mosque in sympathy with the people arrested at Karachi. On receiving this information I went to the mosque and found a large mob already collected there. I immediately left the place and proceeded towards City Kotwali with the intention to seek help. The D.S.P. met me near the Kotwali and I informed him about the state of affairs in the Mosque and requested him to take necessary action before the meeting was held. But his reply astounded me when he said "Are you not a Muslim? Don't you believe in Khatim-i-Nabawat? It is none of our business to oust these people from the Mosque or stop anybody from entering it". This reply from a responsible officer very much upset me and the impression that I got was that this movement had the backing of the Government indirectly. I alone could not do this job of ejecting the people who had collected inside

the mosque and whom even the military, during the Martial Law, ejected with great difficulty.

The duties of Maulana Mohammad Ahmad as Khatib of the mosque were to give (dars) in Fiqah and Hadis daily and to deliver Khutba after Juma prayers. He was a member of some official committee of Ulemas at Karachi and was in very good books of the Ex-Prime Minister of Pakistan Khawaja Nazim-ud-Din. He went to Karachi several times to attend the meetings of this Committee and every time he went he took leave from me and also arranged for a substitute to work in his absence. The last time he went he neither took leave nor made any arrangement for a substitute to work in his absence. He has since been dismissed, but no one has so far been appointed in his place as the mosque has suffered a colossal loss during these disturbances. The unruly people who had collected in the mosque tore the Shadianas and carpets and badly handled loud-speakers which they had forcibly taken possession of. The Improvement Trust took over the Wazir Khan's Chowk and demolished all the shops in the Chowk and further closed down fifty eight other shops, thus depriving the mosque of monthly income of Rs.3309/12/-.

The mosque has lost its reputation and good name having been made a centre of agitation. Previously it had never been used for political purposes. During the disturbances the situation in the mosque was such that I denied any assistance from the authorities, I was helpless to save the situation.

Your obedient servant,

Sd/ M. Iftikhar Ali.

Lahore
Dt. 15.7.53.

Signed in my presence,

Sd/ Mohammad Khalil,
15/7/53.
Registrar,
High Court, Lahore.